THE POPE KING AGAIN

262.13
B171p

Is the "deadly wound" healing?

OTHER BOOKS of THIS SERIES

Alone With God
Battling the Wolves of Society
Battle of the Churches, The
Bedtime Stories (Four-book Series)
Bible: A Twentieth-Century Book, The
Bible: Is It a True Book? The
Bible Made Plain, The
Christ the Divine One
Christian Sabbath, The
Christian Science X-Rayed
Christianity at the Crossroads
Church in Politics, The
Coming Man of Destiny, The
Contagious Diseases
Cure for Crime
Epidemics: How to Meet Them
Facing the Crisis
Food Question, The
Freedom
Gospel in All the World, The
Great Judgment Day, The
Heralds of the King
Hour of God's Judgment, The
Is the End Near?
Keeping Well
Life That Wins, The
Marked Bible, The
Mr. Ingle Comes Through
On the Eve of Armageddon
Our Lord's Return
Our Paradise Home
Other Side of Death, The
Pope King Again, The
Predicament of Evolution, The
Return of the Jews, The
Road to Health, The
Satan: His Origin, Work, and Destiny
Socialism Exposed
Spiritualism Versus Christianity
Steps to Christ
Sweetest Stories Ever Told
Twelve Great Signs of the Return of Jesus
Two Great Prophecies
Way to Christ
What Is Coming?
What the Bible Teaches
World in Preparation, The
World on the March, A

Paper covers, 96 and 128 pages, each well illustrated.
Price, 25c each, postpaid. (35c in Canada)

PACIFIC PRESS PUBLISHING ASSOCIATION
MOUNTAIN VIEW, CALIFORNIA
Omaha, Nebraska Portland, Oregon Cristobal, C. Z.

Betty Watkins Jan. 1936

The Pope King Again

Is the "deadly wound" healing?

THE MASTER'S COLLEGE
POWELL LIBRARY
SANTA CLARITA, CA 91321

The
POPE KING AGAIN
Is the "deadly wound" healing?

A study of the Papacy in the light of certain principles fundamental to the modern conception of democracy and freedom; and an examination of the Roman Catholic Church as a fulfillment of divinely inspired prophecies made by Daniel, Paul, and John the revelator.

By

ALONZO L. BAKER

Associate editor, *Signs of the Times*, author of "The Hope of the World," co-author of "Creation—Not Evolution," etc.

Property Of
L. A. Baptist
COLLEGE LIBRARY
Newhall, California

PACIFIC PRESS PUBLISHING ASSOCIATION

MOUNTAIN VIEW, CALIFORNIA

Omaha, Nebraska Cristobal, Canal Zone Portland, Oregon

THE MASTER'S COLLEGE
POWELL LIBRARY

COPYRIGHT, 1929, BY
PACIFIC PRESS PUBLISHING ASSOCIATION

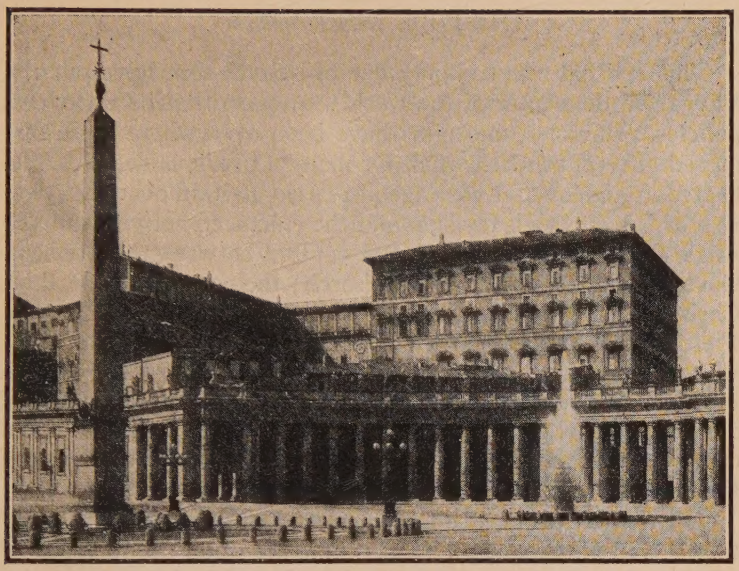
1929

Contents

	PAGE
I. Roman Catholicism in the Spotlight	7
II. Mussolini and the Pope Solve the Roman Question	11
III. Does Roman Catholicism Believe in a Union of Church and State?	25
IV. The Papacy and Modern Principles of Democracy and Freedom	41
V. In the Borderland of Conflicting Interests	57
VI. In the Twilight Zone of Marriage, Property Rights, Politics, Etc.	65
VII. The Papal Apostasy as Foreseen by Paul	75
VIII. Daniel's Prophetic Picture of the Papacy	85
IX. Rome Counterfeits Calvary	93
X. The "Deadly Wound" Healing	99
XI. An Appeal to Protestants	111
XII. An Appeal to Catholics	123

THE HISTORIC TIBER

In the distance can be seen the dome of St. Peter's Cathedral with the roof line of the Vatican to the right. The massive circular structure in the upper right-hand corner is the Castle of St. Angelo, originally the tomb of the emperor Hadrian. This building served as a papal fortress in several of the wars on Rome and also as headquarters for the judgment and persecution of "heretics."



THE VATICAN

The Vatican Palace, a building covering nearly 14 acres, and comprising 20 courts and about 1,000 halls, chapels, and apartments, has been, since the fourteenth century, the permanent residence of the Pope. The administrative offices of the Church are also located therein. The Vatican is immediately adjacent to St. Peter's Cathedral. For more than a half century the Pontiff of Rome was called "the prisoner of the Vatican."

CHAPTER I

Roman Catholicism in the Spotlight

IN THE gray morning of February 12, 1929, when the red-cloaked figure of Pius XI appeared on the upper balcony of St. Peter's, two hundred thousand vibrant voices sent echoing from the colonnaded piazza below the challenging cry, *"Viva il papa-rè! Viva il papa-rè!"* (Long live the Pope-King!) Out past Bernini's splashing fountains, out across the seven hills of Rome, throughout the entire world thrilled the news that the Pope was now a king again, for, on the day before, an agreement had been signed between the Quirinal and the Vatican whereby temporal domain was restored to the Pope, and his fifty-nine-year "imprisonment" in the Vatican terminated.

This epochal event is only one of several that have put the Vatican in the center of the world's stage so that its doctrines, policies, principles, and aims have been everywhere more discussed of recent months than for many a previous decade. The heated argument that has raged in Great Britain over the question of Prayer Book revision and the enhanced activities of the Anglo-Catholics there; the bitter conflict between the Mexican Government and the Catholic Church; the papal Encyclical on Christian Unity promulgated by Pius XI in January, 1928; the Presidential campaign in the United States in the fall of 1928, wherein a Roman Catholic was a candidate for the highest office in the republic; a host of articles appearing in the public press; and new books by the score on the Catholic Question,—all have contributed to arouse a keen interest in the Catholic Church and the question of its place in modern society.

Everywhere people are asking, Why does the Pope want territory? Will his kingship have an influence upon the fortunes of other nations in the world? What is the modern conception of the Roman Catholic Church concerning the relation of other temporal powers to the Vatican? Is the Pope's present position only a point of vantage whence he will seek to exert a direct influence in the political affairs of the nations of the world? Does the Pope aspire to reach the heights that a Hildebrand or an Innocent III or a Boniface VIII maintained during the medieval heyday of the Church? Has the Catholic Church discarded its one-time notions of dominance over the State?

ROMAN CATHOLICISM INVITES EXAMINATION

We think an inquiry as to the answers to these and allied questions is justified by the measure of popular interest in the theme and by the resurgence of the Papacy as an international force since the World War. We hold that it is no exhibition of bigotry or intolerance to examine the pronouncements of the Church upon such topics as have a bearing upon society to-day, and which may considerably alter the future of the world if put into universal operation. By its very size, power, and claims, the Catholic Church invites examination. Nicholas Murray Butler, president of Columbia University, has said that the Catholic Church is "doubtless the chief single phenomenon in the history

of the world since the fall of the Roman Empire."[1] Prof. W. E. Garrison has declared in his recent book that "the Roman Catholic Church is the most elaborate and impressive social structure in the world."[2] "The Papacy, next to Christianity, is the great fact of the modern world," said the historian Wylie.[3]

Lord Macaulay said: "There is not, and there never was on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church."[4] Gladstone averred that "if there has ever been, and if there still be, a question reaching far into the future, it is the question of church power, and of its monstrous exaggeration into papal power."

Not only has Catholicism played a major rôle in past history, but, if present portents are reliable, hers is no minor part in the immediate future, for a new aggressive spirit has seized her since the war. Michael Williams, editor of the well-known Catholic journal, *The Commonweal,* has said:

"Any one who is at all conversant with public affairs, abroad as well as at home—particularly any observer who is interested in the social, intellectual, moral or spiritual forces expressed in and through public affairs—cannot help but be deeply impressed by the multitudinous evidences of the highly enhanced activities and world-wide influence of the Catholic Church. . . . The Catholic Church is today resurgent throughout the world, with a forcefulness greater than at any time since the Apostolic Age or the high tide of the mediæval period."[5]

NO ATTACK ON CATHOLICS

This book is not an attack on Roman Catholics. We heartily approve Coleridge when he said, "Tolerate no belief which you deem false and of injurious tendency, but arraign no believer." We have no quarrel with individual Catholics and no allegations to make against them. Personally we are acquainted with many members of the Roman Catholic Church whose deep piety and upright character we respect. That there are multitudes in that communion who will be numbered among God's elect is evident from the gracious invitation given them, "Come out of her, My people."[6]

[1] Cited by Michael Williams in "Catholicism and the Modern Mind," page 76.
[2] "Catholicism and the American Mind," page 172. [3] "The Papacy," J. A. Wylie, page 1. [4] "Miscellaneous Essays and Poems," vol. 2, p. 465.
[5] "Current History," March, 1928, pp. 793, 794. [6] Revelation 18:4.

In this book we hope to address ourselves exclusively to the principles and policies of the papal system, and particularly to those of a religio-political aspect. We have no desire to arouse religious prejudice or to precipitate bitter controversy, but only to acquaint the public at large with the facts in the case. We hope not to write with a blistering quality of ink, but with the compassion and courtesy that the Master always had for those who differed with Him, and even for His sworn enemies. Our proofs will be adduced largely from accredited Roman Catholic sources, and chiefly from the official declarations of popes, church councils, and the clergy, as given in books approved by the Church.

The times are serious ones in which we live, and they call for straight thinking and plain speaking. Men and nations are making decisions every day that will be for their eternal weal or woe; hence, if ever there was need of a "Thus saith the Lord" in every matter of life it is now. If ever God's word was able to illumine the shadowy and devious pathway of mankind, its divine illumination is needed to-day. In a time like ours, when every variety of doctrine is blowing a gale, men should see to it well that their chart and compass are consulted often and with vision unobscured by the dust of a false philosophy, a false tolerance, an apostate religion, and an indifference to things moral and spiritual,—all of which are the marks of the age in which we live.

BENITO MUSSOLINI

The Italian statesman, Francesco Crispi, decades ago declared that "the greatest man in the Italian State will be the man who solves the 'Roman Question.' " Mussolini, the one-time anticlerical and exile from Italy, since 1922 the Fascist dictator of that nation, was the man successful in healing the 59-year-old wound in the relations of Italy and the Vatican.

CHAPTER II

Mussolini and the Pope Solve the Roman Question

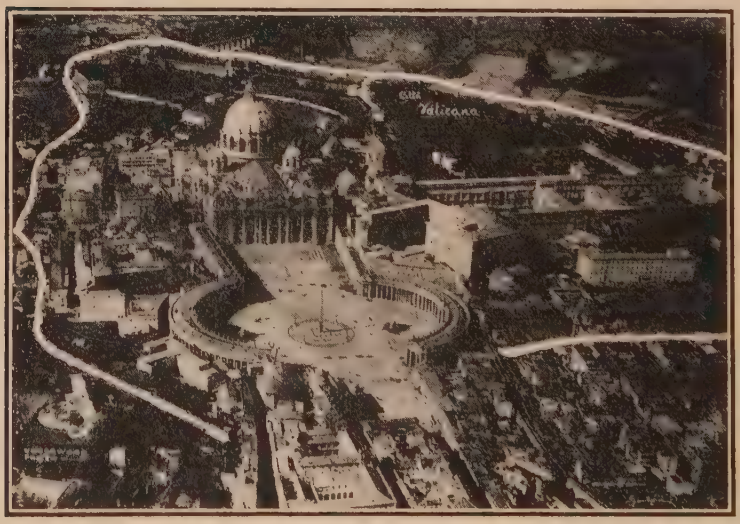
THE theory of papal supremacy in the world rests upon two pillars,—a claim of spiritual sovereignty and of temporal sovereignty. The first of these received a shattering blow during the French Revolution and early in the year 1798 when, at the command of the Directory of France, General Berthier's *l'armée vengeresse*—the avenging army—during a violent thunderstorm tore Pope Pius VI from his throne in Rome and transported him to the French fortress of Valence, where he languished until his death the following year. The second was struck a stag-

gering blow by the army of King Victor Emmanuel II when, on September 20, 1870, they breached the wall of Rome,—the capital of the Papal States,—and brought to an end 1,116 years of the Pope's temporal rule.

The capture of Rome in 1870 brought about what has been known as "the Roman Question," which was a major factor in the history of the world until noon of February 11, 1929, when Benito Mussolini, premier of Italy, and Pietro Cardinal Gasparri, the papal secretary of state, signed a treaty officially terminating the Roman Question, and restoring the kingship and the temporal power of the Pope. As we are to trace in the following pages the revival of papal power and prestige, it is requisite that we understand the background of the Roman Question, and the probable effects upon the world of its solution.

HOW THE POPE GOT TEMPORAL POWER

The Pope first became a temporal ruler over "the Patrimony of St. Peter" when, in January, 754, the first Carlovingian king,



THE VATICAN CITY

The white line roughly outlines the 160 acres ceded to the Pope by Italy, and which is now called "The Vatican City." Although the "city" is small, the Pope is here a temporal ruler and a king.

THE CHURCH OF ST. JOHN LATERAN

Here the notable agreement between Italy and the Pope was signed on February 11, 1929. This church is called "the mother and head of all the churches of the city and of the world." It was the residence of the Pope from the fourth century until the fourteenth-century migration to Avignon. Five great "Lateran" Councils have convened here. This church is the seat of the Pope as the bishop of Rome.

Pepin (surnamed The Short), the father of Charlemagne, conferred upon Pope Stephen II the Exarchate of Ravenna and other districts seized by Pepin from Aistulf the Lombard. Pepin did this in return for the act of Pope Zacharias, who had deposed the Merovingian king, Childeric, and insured Pepin and his heirs succession to the throne.[1] In the twelfth century the temporal domain of the Pope was enlarged by a gift of territory by Matilda, Countess of Tuscany.[2] At the time of its greatest extent, the Papal States stretched across Italy from the Adriatic to the Mediterranean, 16,000 square miles in all, and with more than 3,000,000 inhabitants.[3]

[1] See Catholic Encyclopedia, vol. XIV, p. 259; "The Holy Roman Empire," James Bryce, pages 39, 40. [2] See Catholic Encyclopedia, vol. X, p. 50.
[3] See Encyclopedia Britannica, 11th edition, vol. XXV, p. 805.

Owing to the efforts of three great Italian patriots, Mazzini, Cavour, and Garibaldi, about 1860 there began a strong movement for the unification of Italy. This, of course, called for the annexation to the kingdom of Victor Emmanuel II of the Papal States, which comprised the very heart and center of the Italian Peninsula.

SHORN OF TEMPORAL DOMAIN

By the aid of Austria and France, Pope Pius IX was able to fend off the fall of his temporal power until the Franco-German War of 1870 called the French garrison of 10,000 troops home, and left the Pope without this strong ally. Thereupon the army of Italy, under General Cadorna, captured Rome, every inch of papal territory was annexed to Italy, and the Pope was shorn of all temporal domain.

The next spring,—May 13, 1871,—Italy promulgated the now-famous "Law of Guarantees." By this law the Pope was allowed the use of, and extraterritorial rights in, the Vatican Palace, St. Peter's Cathedral, St. John Lateran, and the Castel Gandolfo; an allowance of some $650,000 a year; the right to receive accredited envoys and ambassadors from any power; and certain other minor considerations.

Pope Pius IX, however, denounced the government of Italy as rebels and usurpers, and rejected the Law of Guarantees. He and his four successors steadfastly refused the annual payment of nearly $650,000. He withdrew into the small territory in Rome comprising the Vatican, St. Peter's, and a small adjacent garden, and declared that he and his successors would remain there "prisoners of the Vatican" until Italy would make restitution for the usurpation of the Papal States; not that Italy by force locked him up in the Vatican, but that he has been a prisoner of circumstances and of his own choosing.

A SORE THORN

Pope Pius IX and each of the four succeeding popes have persistently and consistently declared that temporal domain must some day be restored by Italy; and Italy has as consistently refused to grant the demand. Italy's spokesmen have repeatedly declared that not a square centimeter would they ever give up to the Pope. Throughout the last half century, therefore, much

SIGNING THE FAMOUS PACT

Cardinal Gasparri, the papal secretary of state, and Benito Mussolini, the premier of Italy, signing the stipulations that solve the Roman Question.

tension, ill feeling, and antagonism have existed between the papal throne on the one hand and the kingdom of Italy on the other. The Roman Question has been one of the sorest thorns among world problems. The Catholic Church has sought to imbue all the Italian people with distrust of the State, and the State has reciprocated in kind. Pope Pius IX decreed that Catholics should not hold political office or take part in elections. This, of course, was bitterly resented by Italy. For decades the Pope forbade Catholic monarchs to visit the king of Italy, and this added insult to injury so far as the Government was concerned.

When the peace conference was in session at Versailles, Pope Benedict XV importuned President Wilson, Colonel House, Premier Clemenceau, and Lloyd George to force Italy to a settlement of the Roman Question. He also applied for membership in the League of Nations, but to no avail.[4] Repulsed in these advances, the Pope turned direct to Italy for a solution of the half-century enigma and conflict.

ENTER MUSSOLINI

Some eight months after the present Pope, Pius XI, was crowned in February, 1922, Benito Mussolini became the dic-

[4] See "Current History," April, 1929, pp. 18, 19.

tator of Italy. Mussolini was a vociferous, intense patriot, a proponent of extreme nationalism, and had been a crusading socialist and a militant anticlerical; that is, anti-Catholic. With his advent, the times seemed anything but propitious for a solution of the Roman Question, and any acquiescence to the Pope's demands for territory seemed impossible with such a nationalist and anticlerical the absolute ruler of Italy.

For political reasons, however, Mussolini began to change his attitude toward the Church. He found that in his schemes of imperialistic expansion and colonization in Northern Africa and the penetration of the Balkans, he needed the moral support of the Church. He discovered that the world-wide rule of the Pope over the three hundred million communicants of the Roman Catholic Church could greatly enhance the spread of the politico-social philosophy of Fascism and the regeneration of Italy as a virile and commanding world power, if in some way the two could work together in harmony. He, in his ambition, also remembered the words of that Italian statesman, Francesco Crispi, who had declared, "The greatest man in the Italian State will be the man who solves the 'Roman Question.'" [5]

In view of all these considerations, Mussolini's anticlericalism began to give way to a conciliatory attitude toward the Church. He announced that Catholicism had conserved the imperial and Latin traditions of old Rome, which were of supreme moment to Fascist Italy, and that, because the hundreds of millions of Catholics throughout the world looked to Rome as the capital of their religious empire, it would be to the great advantage of Italy to dwell in harmony with the head of that religion. He had his socialist marriage regulated with the benefit of Catholic clergy. He restored the crucifix to the courts of Italy,[6] and the crucifix and Catholic instruction were put back in the schools. In vitriolic terms he denounced the Free Masons in Italy, and made laws that effectively destroyed the freedom and activities of that anti-Catholic order. He silenced the anticlerical groups (of which he at one time was a leader),[7] and shut up their presses. Any criticism of Catholicism and Catholic doctrines he forbade; and ordered increased pay for parish priests from the public treasury.[8]

[5] "The Pope," Jean Carrère, page 218. [6] See "Current History," April, 1929, p. 20.
[7] See "Christian Herald," Jan. 22, 1927, pp. 63, 64.
[8] See "United Presbyterian," Feb. 16, 1928.

A NEW MEMORIAL MEDAL

A new medal commemorative of the Italo-Vatican agreement shows Pope Pius XI on one side, and on the other, St. Peter representing the Church sitting on top of the world.

He told those who interviewed him that he was a Catholic, resumed attendance at Mass, and upon confession, amendment, and return to the sacraments of the Church, was restored to membership.

The consensus of opinion is that Mussolini did all this to win the esteem of the Pope and the moral support of the Church for his Fascist principles and program.

THE ROMAN QUESTION SOLVED

On August 6, 1926, negotiations were opened between agents of Mussolini and the Vatican looking toward a solution of the Roman Question, for Mussolini well knew that this would insure his place in history, consolidate his position in Italy and with the Church as nothing else could. Many long months of negotiations were concluded on February 11, 1929, when, in the same hall in the historic Lateran where the Law of Guarantees, so obnoxious to the Church, had been promulgated, Mussolini and Gasparri signed three documents that settled the Roman Question and restored kingship and domain to the Pope, thereby elevating him to greater heights than for any time since the year 1798.

Accurately speaking, three documents were signed in the Lateran,—a political treaty, a financial convention, and a concordat. Each begins with the phrase, "In the name of the Most Holy Trinity."

WHAT THE ITALO-VATICAN PACT IS

The political treaty does away with the Law of Guarantees, and provides for an ambassador to be sent from Italy to the Vatican, and a nuncio from the Vatican to Italy, this nuncio to be the dean of the diplomatic corps in Rome. And "whereas, owing to the necessity of assuring absolute visible independence to the Holy See, in order to guarantee to it indisputable sovereignty also in the international field," "absolute power and sovereign jurisdiction" is granted the Holy See over "Vatican City." A further stipulation gives cardinals of the Church "the honors of princes of the blood." [9]

Another article makes the Roman Catholic religion "the sole religion of the State," and "offenses and insults" against the Pope, either in spoken or in written word, are declared criminal.

The financial convention provides for a payment of some $87,500,000 to the Pope by Italy, and cedes to the Pope St. Peter's, the Vatican, and its grounds, and a small piece of contiguous territory, making in all a Papal State of about a quarter of a square mile. It also gives the Pope the Lateran Palace; the Castel Gandolfo, a summer villa in the Alban Hills, twenty miles from Rome; and the right of extraterritoriality in certain other basilicas and churches in Italy.

CHURCH AND STATE UNITED

The concordat regulates affairs between the Church and Italy where their interests overlap, as, for example, education and marriage. The teaching of the Catholic religion in all schools from the kindergarten to the university is made compulsory, and every teacher must be certificated by the bishop of the diocese in which the school is located, and "only textbooks approved by the ecclesiastical authorities will be used." The concordat also provides that the ten holy days of the Church shall be made legal holidays.

[9] For the various provisions of the three agreements see "America" (Roman Catholic), March 16, 1929, pp. 551, 552. The appendices to the recent book, "The Pope and Italy," by Wilfrid Parsons, S. J., editor of "America," also give the text of the agreements reached.

By this concordat Italy recognizes marriage as a sacrament of the Church regulated by canon law in its relation to civil law, although civil marriage is also recognized. Cases involving nullity and dissolution of marriage are reserved for the ecclesiastical courts.

Another significant provision is that the bishops of the Church when elected swear allegiance to the State, and the State assumes their financial support. Furthermore, the concordat "will have the effect of increasing the power of the clergy and of creating a special position for them before the law." [10]

"The concordat implies the acceptance by the Italian Government of the canon law, that is, the collection of rules or laws relating to faith, morals, conduct and discipline prescribed for Catholics by ecclesiastical authority. The government binds itself to secure the enforcement of canon law throughout the country, a totally new experiment in any modern state." [11]

Thus Mussolini and the Pope turn the clock back to the medieval ages, when union of church and state was the well-nigh universal rule; and with what disastrous consequences to the liberties and rights of mankind!

A MOMENTOUS EVENT

Monsignor Bernardini, Professor of Canon Law at the Catholic University, Washington, D. C., and nephew of Cardinal Gasparri, says of the Italo-Vatican Pact: "Students of history will find this event an outstanding one in decades, perhaps in centuries." [12] One of the editorial contributors to the magazine, *Current History*, has estimated it as "one of the most momentous events of modern history." [13] The widely read *Christian Century* declares that the pact "consolidates the gains in prestige and influence which the Catholic Church has made since the war, and establishes a new line of trenches from which it may proceed to the realization of its further ambitions." [14]

Bishop Schrembs of Cleveland says the accord between the Vatican and Italy "is perhaps the most important and far-reaching event since the end of the World War. . . . The settlement of

[10] "Current History," March, 1929, p. 1035. [11] Ibid.
[12] "Intermountain Catholic," March 9, 1929, p. 3. [13] March, 1920, p. 1033.
[14] "Christian Century," Feb. 21, 1929, pp. 254, 255.

THE RAILWAY COACH OF PIUS IX

When the Italian troops captured Rome in 1870, they took from Pope Pius IX (lower left), his magnificent railway coach. Since that time it has been in the museum of the Castle of St. Angelo. Pope Pius XI is having a new and sumptuous train built for his use.

the 'Roman Question' will have far-reaching consequences not only for Italy but for the world at large." [15]

What are some of the "far-reaching consequences" that Bishop Schrembs foresees? We are not left to conjecture, for immediately he proceeds to say: "The kindly influence of the Holy Father and the eternal principles of truth, justice and charity of which the Papacy has ever been the consecrated exponent *will henceforth sit in the councils of the nations of the earth* and temper international hatreds and greed, ambitions, oppression and injustice." (Italics ours.)

[15] "Intermountain Catholic," March 2, 1929, p. 2.

An official dispatch sent out by the National Catholic Welfare Council News Service says in a kindred vein:

"When the Pope is at absolute liberty to address himself *urbi et orbi,* to his diocese in the city and the Christian world, there will be a magnificent opportunity for his influence to make itself felt in our time, when it is so very much needed. A distinguished American thinker, Professor Irving Babbitt of Harvard . . . said in his volume, 'Democracy and Leadership,' not long ago:

" 'Under certain conditions that are already partly in sight, the Catholic Church may perhaps be the only institution left in the Occident that can be counted on to uphold Christian standards.' " [16]

Some Catholic writers have declared that the way is now opened for the Pope to sit in the League of Nations. The influential Catholic journal of England, *The Tablet,* however, feels that "it would probably be impossible to secure for the Vicar of Christ *that presiding or paternal position which his sacred office required.*" [17] (Italics ours.) In other words, the Pope will not go into the League of Nations unless he can be its chief head. Some surmise that he and Mussolini, who never has been enthusiastic about the League, may form a league of Catholic nations.[18]

Thus we see that the expectancy both on the part of Catholics and of non-Catholics is that the Pope, now a king and sovereign among the temporal rulers of earth, will seek a leadership and a commanding position among the nations commensurate with his ideas of his prerogatives as the sole representative of God on earth. Bible prophecy unequivocally declares that the kings of the earth will in the future grant the Pope preëminence among them.[19] We are to-day witnessing the laying of the foundations for that very thing.

AN EXAMPLE OF CATHOLIC POLICY

In the concordat and treaty between Italy and the Holy See, we have a modern example of the aims of the Catholic Church in every nation where it has numbers and power sufficient to carry out its program. As we have seen, the entire educational system of Italy, including the supervision of its curricula and teachers, is put in the hands of the Church. Marriage is regulated in ac-

[16] "Western Watchman" (Catholic), March 28, 1929, p. 1.
[17] "The Tablet," March 9, 1929, p. 330.
[18] See "Current History," April, 1929, p. 23. [19] See Revelation 17:13.

THE PAPAL RAILWAY STATION

The Italian Government has turned over to the Holy See the railway station of St. Peter's, and the railway serving the new "City of the Vatican" has its terminus here.

cordance with the ideas of the Church. Ecclesiastical (i. e., canon) law will be recognized to a degree, at least, by the courts of the State. Speaking or writing anything at variance with Catholic doctrine or in opposition to the policies of the Church will be unlawful. Equality of religions and freedom in things religious as inherent rights will be unknown in Italy.

Cardinal Cerretti, one of the cardinals nearest the Pope, declares that this Italo-Vatican treaty is a pattern for all society:

"It offers, through juridical recognition of the Catholic Church and its institutions, through the acceptance of the Catholic doctrine and legislation, through the recognition of religious teaching as a basis and crown of education, *a complete picture of that which society should be when inspired by Catholic principles in the three chief points of social life*—namely, the church, the family and the school." [20] (Italics ours.)

The aim of the Church, as often expressed, is to "make America Catholic." If that day ever comes, as a matter of course and

[20] From a feature article written by Cardinal Cerretti for the Hearst papers, and taken from the San Francisco "Examiner," April 7, 1929.

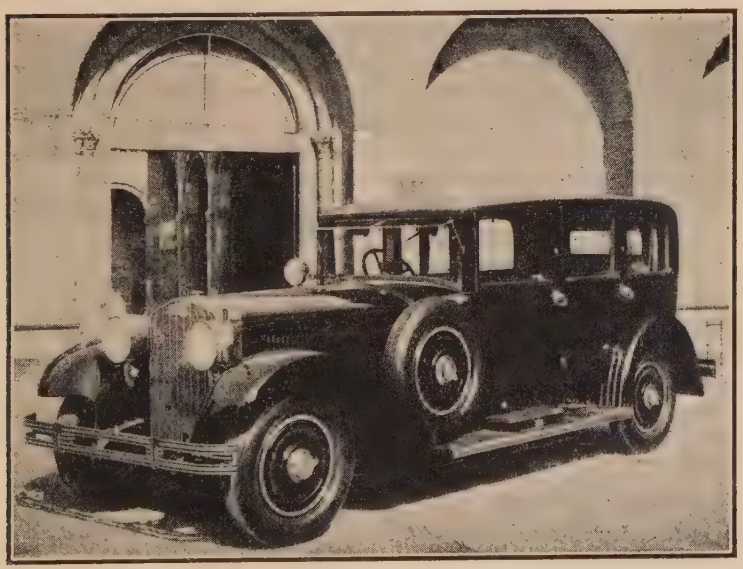
in conformity with the unchangeable doctrines of the Church in nations where it is predominant, America will be put under the same regulations as Italy.

NO LONGER A "PRISONER"

Now that the Pope has gotten what he has so long demanded, he no longer considers himself confined to the Vatican, and will be able to travel as "His Holiness, King Pius XI" among the nations. A royal and sumptuous train, built especially for him, will convey him from the new railway station within the Vatican City to any point in Europe.

A wireless and radio station is being erected near the Vatican powerful enough so that the entire world may hear sermons and pronouncements from the Pope's own lips, and be instructed by "the Vicar of Christ" in all things pertaining to religion.

More than thirty nations are already represented at the Vatican by ambassadors or special envoys, and the reëstablishment of



WIDE WORLD PHOTO

THE POPE'S LIMOUSINE

Now that his "prisonership" in the Vatican is ended, the Pope has been presented with this luxurious automobile for his trips around Rome and its environs.

the Papacy as a political entity will oblige all other nations not now maintaining diplomatic relations therewith to give the question serious and immediate consideration. As the United States and Russia are the only two major nations of the Occident outside the Vatican's diplomatic fold, interesting times are ahead for our country on this score. France and England, long unrepresented at the Vatican, decided during the World War that they could not afford longer not to be in touch with the Pope, for the Papacy is a dominating factor in international affairs, and the Vatican is "the best listening post in Europe," so they resumed diplomatic relationships with the Holy See. Will the United States take a similar course?

"DEADLY WOUND" IS HEALING

The prophet John long ago foretold that after its medieval supremacy the Papacy would suffer a "deadly wound." But he also saw that its "deadly wound was healed,"[21] and that the world would follow the Papacy again. The "deadly wound" refers to the result of the influences let loose by the Protestant Reformation, which culminated in the deposing of the Pope by the French in 1798; in general, however, it refers to the loss of papal power, prestige, and domain, and all else that had contributed to the dominance claimed by the Papacy over nations and people for more than a thousand years. The Pope's new status and the consequent advantages resulting from the restoration of temporal power by Italy are some important factors in the process of the complete healing of this "deadly wound." As one editor observes, "the sovereignty of the pope over the tiny principality which is to be known as 'the city of the Vatican' is not an ultimate objective but a new point of departure."[22] It gives the Pope a point of leverage among the nations, so that he can take new and aggressive steps toward regaining the one-time supremacy of the Papal See in the world. The Roman Catholic Church is gaining power and influence so rapidly that the day will not be delayed when she will exultingly say, "I sit a queen, and am no widow, and shall see no sorrow."[23]

[21] Revelation 13:3.
[22] "Christian Century," Feb. 21, 1929, p. 255.
[23] Revelation 18:7.

CHAPTER III

Does Roman Catholicism Believe in a Union of Church and State?

AN UNDERSTANDING of the doctrine of the Roman hierarchy concerning the relation of the State and the Church is absolutely requisite and vital to an appraisal of the Papacy and to a study of the various prophecies of the scriptures that concern the Catholic Church. And although this is a much-debated question, yet we can not see why there need be any misunderstanding of the issues involved, for popes and councils have defined the position of the Church in terms so precise and lucid that no room is left for equivocation or misinterpretation.

Many American Catholics, both lay and clergy, have sought to lead us to believe that their church has no intention of seeking a union of Church and State anywhere or at any time. These statements arise from one of three sources,—ignorance, patriotism, or duplicity. We are persuaded from conversations with many Catholics that the average American Catholic is quite ignorant of the policies and principles of his church as expressed in the decrees of the councils, papal Encyclicals, etc. Few Catholics in the United States have made a study of any of the features of their religion except the primacy of Peter, the Mass, the church ritual, the adoration of the virgin and the saints, penances, holy days, etc.

Other Catholics, born and reared in America, think so much of their native land and its principles of freedom in religion and separation of the spiritual and temporal spheres that, when the official teachings of the Papacy are brought to their attention, they conclude that such can not apply to this country. Their conclusion is wholly unwarranted, as we shall see, but their sincerity we neither impugn nor question.

Others, especially among the higher officials in the Church, realizing that the impact of the true teachings of the popes and the councils, if clearly understood, would cause such an unfavorable reaction on the part of the American people, resort to evasion in order to quiet alarm and allay prejudice. But the documents

THE MASTER'S COLLEGE
POWELL LIBRARY

THE QUIRINAL

The residence of the king of Italy since the capture of Rome in 1870. It was previously one of the residences of the Pope. When Pope Pius IX moved into the Vatican, King Victor Emmanuel II moved into the Quirinal; hence the Roman Question has often been referred to as the dispute between the Quirinal and the Vatican.

of the Church speak for themselves, and we need no casuist's interpretation to understand them.

One of the most famous of papal pronouncements on papal supremacy is the Bull *Unam Sanctam*, promulgated by Pope Boniface VIII. The Catholic Encyclopedia gives us the following summary of the principles and conclusions of this Bull, concerning the spiritual and the secular power and their mutual relation:

THE STATE THE TOOL OF THE CHURCH

"(1) Under the control of the Church are two swords, that is two powers, the expression referring to the medieval theory of the two swords, the spiritual and the secular. This is substantiated by the customary reference to the swords of the Apostles at the arrest of Christ (Luke, xxii, 38; Matt., xxvi, 52). (2) Both swords are in the power of the Church;

the spiritual is wielded in the Church by the hand of the clergy; the secular is to be employed for the Church by the hand of the civil authority, but under the direction of the spiritual power. (3) The one sword must be subordinate to the other: the earthly power must submit to the spiritual authority, as this has precedence of the secular on account of its greatness and sublimity; for the spiritual power has the right to establish and guide the secular power, and also to judge it when it does not act rightly. When, however, the earthly power goes astray, it is judged by the spiritual power; a lower spiritual power is judged by a higher, the highest spiritual power is judged by God. (4) This authority, although granted to man, and exercised by man, is not a human authority, but rather a Divine one, granted to Peter by Divine commission and confirmed in him and his successors. Consequently, whoever opposes this power ordained of God opposes the law of God and seems, like a Manichæan, to accept two principles. 'Now, therefore, we declare, say, determine and pronounce that for every human creature it is necessary for salvation to be subject to the authority of the Roman pontiff.' "[1]

There is no ambiguity here; the position of the Catholic Church is evident. The civil power is subservient to the Church and must follow its commands in case of dispute, for the Church represents the will of God on earth, and is altogether supreme to any human state or society.[2]

Another papal statement on the inferiority of the state is that of Pope Gelasius I:

"There are two powers by which chiefly this world is ruled: the sacred authority of the priesthood and the authority of kings. And of these the authority of the priests is so much the weightier, as they must render before the tribunal of God an account even for the kings of men."[3]

[1] Vol. XV, pages 126, 127.

[2] It is timely just here, we believe, to set forth the binding force of papal Bulls, Encyclicals, etc., on every member of the Catholic Church. In 1928 Alfred E. Smith, then a candidate for the Presidency of the United States, sought to evade the obligations expressed in certain official pronouncements of the Pope as not being articles of faith. The influential Jesuit magazine, "America," in its issue of April 30, 1927, page 55, rebuked Smith and warned Catholics in this country against his position, saying: "A papal encyclical invariably demands from Catholics, first, respect in view of the source from which it emanates, and next, absolute obedience." As Charles C. Marshall, in his noteworthy volume, "The Roman Catholic Church in the Modern State," page 90, points out, "An Encyclical may be issued under the prerogative of infallibility, and, therefore, demand belief that what it teaches is infallibly true. It may, on the other hand, be issued under the prerogative of supremacy and, therefore, demand obedience to what it requires. The teaching of an Encyclical is, therefore, binding on obedience." A papal Encyclical is to a Catholic the teaching of the successor of Peter, the vicar of Christ, and the supreme head of the Church, and he has no option whatever but to heed and obey.

[3] Catholic Encyclopedia, vol. VI, p. 406.

THE SWISS GUARDS

Ten officers and 110 privates, all from Switzerland, constitute the guards of the papal palace. They wear very colorful costumes. The privates are not allowed to marry.

An American Catholic journal of great reputation expressed the Catholic view concisely when it said that "while the state has rights, she has them only in virtue and by permission of the superior authority, and that authority can only be expressed through the church." [4]

DECLARES MEDIEVAL AGES IDEAL!

But now let us cite one of the greatest of modern popes, Leo XIII, in his Encyclical, "Immortale Dei," on "The Christian Constitution of States." [5]

[4] "Catholic World," July, 1870, p. 439.

[5] John A. Ryan, Professor of Moral Theology at the Catholic University of America, the leading Catholic apologist in the United States, and Moorhouse F. X. Millar, S. J., in their recent book, "The State and the Church," page v, written for the National Catholic Welfare Council and with the imprimatur of Cardinal Hayes, declare this particular Encyclical "the most authoritative doctrine that we possess regarding the nature, authority, and object of the State, and the relations that should subsist between the State and the Church."

Pope Leo minces no words in declaring that the ideal for this world was realized during the medieval ages when Church and State were in organic union, and when all nations were governed by the principles of the Catholic Church:

"There was once a time when States were governed by the principles of Gospel teaching. Then it was that the power and divine virtue of Christian wisdom had diffused itself throughout the laws, institutions, and morals of the people; permeating all ranks and relations of civil society. Then, too, the religion instituted by Jesus Christ, established firmly in befitting dignity, flourished everywhere, by the favor of princes and the legitimate protection of magistrates; and Church and State were happily united in concord and friendly interchange of good offices. The State, constituted in this wise, bore fruits important beyond all expectation, whose remembrance is still, and always will be, in renown, witnessed to as they are by countless proofs which can never be blotted out or even obscured by any craft of any enemies. Christian Europe has subdued barbarous nations, and changed them from a savage to a civilized condition, from superstition to true worship. It victoriously rolled back the tide of Mohammedan conquest; retained the headship of civilization; stood forth in the front rank as the leader and teacher of all, in every branch of national culture; bestowed on the world the gift of true and many-sided liberty; and most wisely founded very numerous institutions for the solace of human suffering. And if we inquire how it was able to bring about so altered a condition of things, the answer is — Beyond all question, in large measure, through religion; under whose auspices so many great undertakings were set on foot, through whose aid they were brought to completion.

"A similar state of things would certainly have continued had the agreement of the two powers been lasting. More important results even might have been justly looked for, had obedience waited upon the authority, teaching, and counsels of the Church, and had this submission been specially marked by greater and more unswerving loyalty. For that should be regarded in the light of an ever-changeless law which Ivo of Chartres wrote to Pope Paschal II.: 'When kingdom and priesthood are at one, in complete accord, the world is well ruled, and the Church flourishes, and brings forth abundant fruit. But when they are at variance, not only smaller interests prosper not, but even things of greatest moment fall into deplorable decay.' "[6]

Thus we see that this "most authoritative doctrine" of the Catholic Church on "the relations that should subsist between

[6] "The Great Encyclical Letters of Pope Leo XIII," Benziger Brothers, New York, 1903, pp. 118, 119. (Imprimatur of Cardinal Farley.)

the State and the Church," declares that only "when kingdom and priesthood are at one, in complete accord," things in this world are ordered as they should be.

Some Catholics, particularly in America, endeavor to padlock the door of history when one tries to refer to the "Dark Ages" of the union of Church and State; but, in the foregoing, Pope Leo XIII proudly asserts that those very ages constitute a pattern for all time to come. Therefore, how absurd it is for anyone to declare that the Papacy has discarded its old ideas of the union of Church and State! The Papacy has not discarded its aims and doctrines on this score; it only holds them in abeyance until such a time as it can put them in operation again, as instanced in the case of Italy and the new pact there.

THE PATTERN FOR "ALL CIVIL SOCIETY"

Furthermore, Leo XIII goes on to say in this same Encyclical that "first and foremost it is the duty of all Catholics worthy of the name and wishful to be known as most loving children of the Church, . . . to endeavor to bring back all civil society to the pattern and form of Christianity which We have described." [7]

This means that all of the more than three hundred million Catholics throughout the world and under all flags will, if they are "Catholics worthy of the name," "endeavor to bring back all civil society" to the pattern of the medieval times, when the civil rulers and the priesthood were united in purpose and rule.

Pope Leo further declares that it "is a grave and fatal error" not to allow the Church participation and direction in the affairs of the State: "To exclude the Church, founded by God Himself, from the business of life, from the power of making laws, from the training of youth, from domestic society, is a grave and fatal error." [8]

WHAT AMERICAN CATHOLIC WRITERS SAY

In comment upon this Encyclical of Pope Leo XIII, the two American Catholic writers previously referred to, Ryan and Millar, say:

"All that is essentially comprised in the union of Church and State can be thus formulated: The State should officially recognize the Catholic religion as the religion of the commonwealth; accordingly it should invite

[7] Id., page 132. [8] Id., page 124.

the blessing and the ceremonial participation of the Church for certain important public functions, as the opening of legislative sessions, the erection of public buildings, etc., and delegate its officials to attend certain of the more important festival celebrations of the Church; it should recognize and sanction the laws of the Church; and it should protect the rights of the Church, and the religious as well as the other rights of the Church's members." [9]

Please note that these American Catholic authors, writing under a cardinal's imprimatur and on behalf of the Church in America, declare that the State should recognize the Catholic religion as the State religion, and "should recognize and sanction the laws of the Church," i. e., the canon law!

But if some Catholics in the United States should still persist in saying that all these ideas of popes and clergy do not apply to this country, let them ponder a paragraph from another Encyclical of Leo XIII, *"Longinque Oceani,"* written expressly to the Catholic Church here on January 6, 1895, and entitled "Catholicity in the United States." After complimenting the clergy on the progress the Church had made under their direction here, he wrote:

HOW CATHOLIC CHURCH HERE SHOULD BE TREATED

"For the Church amongst you, unopposed by the Constitution and government of your nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance. Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful or expedient for State and Church to be, as in America, dissevered and divorced. The fact that Catholicity with you is in good condition, nay, is even enjoying a prosperous growth, is by all means to be attributed to the fecundity with which God has endowed His Church, in virtue of which unless men or circumstances interfere, she spontaneously expands and propagates herself; but she would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority." [10]

In other words, Pope Leo avers that the progress of the Church here is not due to American ideals on the separation of Church and State but despite them, and that it would be much better if

[9] "The State and the Church," pages 34, 35.
[10] "The Great Encyclical Letters of Leo XIII," pages 323, 324.

Catholicism were made the religion of the republic. And, mark it well, this statement from a pope is one that no Catholic "worthy of the name" can dissent from! The Pope does not speak as does the moderator of the Presbyterian Church or a Methodist bishop; he writes as the vicegerent of God on earth; and for a Catholic not to heed his counsel is equivalent to flouting God Himself. A pope's official pronouncements must become the views of every Catholic. A well-known American Catholic journal has said that when the Pope is "speaking definitely to the Catholic world in matters of faith and morals . . . it is our duty to submit." [11]

THE CHURCH A CORRECTOR OF THE STATE

The Roman Catholic Church holds that it is the mentor and corrector of the State. It follows, as a matter of course, that the State must submit to the discipline of the Church. In comment upon the provisions of the Bull *Unam Sanctam* (which we have cited on pages 26 and 27 of this book) an authoritative Catholic writer has said:

"From what has been said we infer: 1. The authority of princes and the allegiance of subjects in the civil state of nature ARE OF DIVINE ORDINANCE; and, therefore, so long as princes and their laws are in conformity with the law of God the Church has no jurisdiction against them nor over them. 2. If princes and their laws deviate from the law of God [as represented by the Catholic Church], THE CHURCH HAS AUTHORITY FROM GOD TO JUDGE OF THAT DEVIATION AND TO OBLIGE TO ITS CORRECTION." [12]

Pope Leo XIII in his Encyclical, "*Sapientiæ Christianæ*," "On the Chief Duties of Christians as Christians," written January 10, 1890, says:

"If the laws of the State are manifestly at variance with the divine law [the divine law as declared by the Pope speaking as the vicegerent of God on earth], containing enactments hurtful to the Church, or conveying injunctions adverse to the duties imposed by religion, or if they violate in the person of the supreme Pontiff the authority of Jesus Christ, then truly, to resist becomes a positive duty, to obey, a crime." [13]

[11] "The Missionary," "Official Organ of the Catholic Missionary Union," November, 1928, page 399. [12] "Elements of Ecclesiastical Law," Sebastian B. Smith, vol. pp. 253 et seq., published with the imprimatur of three archbishops.
[13] "The Great Encyclical Letters of Pope Leo XIII," page 185.

(We of course recognize that if the laws of the State were contrary to our duty to God and a violation of individual conscience, then there is no obligation to obey. But Pope Leo, in this statement, refers to a conflict between the laws of the State and the doctrines of the Papacy.)

The position of the Roman Catholic Church, then, is clear on the question of whether the Catholic shall obey the mandates of the State or those of the Church in case of dispute between the two spheres. When the laws of the State conflict with "the duties imposed by religion," i. e., the Church, "then truly, to resist becomes a positive duty, to obey, a crime."

Ryan and Millar give us the same principle in their recent book when they consider the position of Catholicism in the case of a conflict between laws of the State and those of the Church:

"While the authorities of this church would probably not defend their position by any formal claim to indirect power over the actions of the State, their course would have quite the same effect practically. It would imply the right to determine when a State ordinance is out of harmony with the ordinances of religion and morality, and the right to refuse obedience to civil regulations which were found to be of this character.

"We recur to the statement of the issue by Professor Laski:

" 'We deny the validity of any sovereign power save that of right.' And 'the discovery of right,' which Professor Laski declares to be the duty of the individual members of the State, is for the Catholic citizen achieved in the authoritative decisions of the Church. That is the whole of the situation, considered practically." [14]

"INDIRECT POWER" OVER THE STATE

The majority of Catholic theologians have contended that the power of the Church over the State is only "indirect." When, for example, the Pope released citizens of a State from their allegiance to a ruler who has apostatized from the Church, or from a State whose laws conflict with the Church, he is acting only in an "indirect" way and within his rights as supreme in religion, inasmuch as an oath of allegiance is intrinsically a religious obligation. Read carefully this ingenious and casuistic explanation of the power of the Pope over the State by Ryan and Millar:

"When a Pope excommunicated a prince or king, the act was clearly one of spiritual jurisdiction. When, as sometimes happened, it was fol-

[14] "The State and the Church," page 47.

lowed by a Papal declaration releasing the subjects of the excommunicated person from their oaths of allegiance, the latter pronouncement was likewise of a spiritual nature; for it directly concerned the binding obligation of an oath, which is primarily a religious engagement. The question whether the subjects of a Christian prince who had apostatized from the true faith were still obliged to give him obedience, was obviously a question of religion and morals. Unless we maintain that the State is the supreme authority in matters of morality and religion, we cannot concede it the right to decide such a question. Therefore, an authoritative decision could come only from the Church. The effect of a decision unfavorable to the ruler was, indeed, quite the same as though the Pope had claimed the right to depose him directly. The king lost his kingdom. Nevertheless the course of action followed by the Pope was spiritual and moral throughout. At no point did it involve any claim of direct civil power." [15]

THE POPE AS POLITICAL ARBITER

Then these same American Catholic authors, writing officially for the Church, affirm the Pope's right to sit as arbiter in the realm of the State as well as in the Church:

"The Church, as the guardian and authoritative interpreter of the moral law, has as much right to pronounce upon the morality of political actions and relations as upon the morality of the actions and relations of private societies and individuals." [16]

This, of course, is in perfect accord with the Pope's own estimate of his prerogatives, for Pope Leo XIII declared: "We hold upon this earth the place of God Almighty." [17]

A modern example of the Pope's power to absolve the citizens from allegiance to a State that the Church does not approve is that of the republic of Mexico. That State has passed laws making it illegal for a foreign-born person to act as pastor of any church in Mexico, has limited the property holdings of churches, has sought to restore the school system to control of the State, etc. Other denominations may officially protest against some of the provisions of these laws, which they deem drastic, but Baptists, Methodists, Presbyterians, and others do not presume to absolve their members there from any allegiance to the republic. Not so with the Pope, however, for he considers his sovereignty on the questions in dispute greater than that of the Mexican

[15] Id., pages 44, 45. [16] Id., page 46.
[17] "The Great Encyclical Letters of Pope Leo XIII," page 304.

State; and Mexican Catholics therefore owe their allegiance to him rather than to the republic of Mexico.

In conformity with such principles, the priest-editor of the *Western Watchman,* the "oldest Catholic newspaper west of the Mississippi," "published with the approbation of the Archbishop of St. Louis," said some years ago in comment on the conflicting interests of the Vatican and Italy over the question of temporal power:

"Many good Catholics in Italy and elsewhere do not approve of the Pope's temporal princedom. Others object strongly to his sway over Rome, the national capital of Italy. We care nothing for the opinions of Catholics in Europe or America when they are not in agreement with the views of the Vatican. We care nothing for the interests of Italy or any other country when the higher interests of the church and religion are at stake." [18]

The same editor also declared: "The public man who antagonizes the Catholic Church in these days is a political suicide." [19]

PATRIOTIC CATHOLIC UTTERANCES CONDEMNED

But some may ask, Have not Catholic officials in the United States expressed great admiration for the distinctive features of our Constitution regarding religious freedom? Yes, but consider what happened to these men!

Some thirty or forty years ago, two outstanding Catholic prelates in the United States, Archbishop John Ireland of St. Paul, and Archbishop John Keane of Dubuque, on several occasions gave voice to some very highly patriotic sentiments, and lauded the American principles of separation of Church and State, religious freedom, etc. These particular statements are often cited by Catholics in the United States (as did Alfred E. Smith in 1928) as proof that their church, in spite of such official papal teachings to the contrary as we have cited, is in some way in agreement with Americanism. But that the opinions of these archbishops so eloquently expressed received the censure of the Pope and the hierarchy at Rome is evidenced from this statement by Hon. Thomas Nelson Page, noted American diplomat, and ambassador to Italy, 1913-1919:

[18] Issue of Sept. 21, 1911. [19] "Western Watchman," May 16, 1912.

"Twenty years ago men began to talk of the liberty of the Catholic Church in America. It appeared as if it were destined to make a great name. Great ecclesiastics, honored of all men, like Archbishop Ireland and Archbishop Keane, stepped out and took the lead with tongue and pen. Cardinal Gibbons appeared acquiescent; the great educational institution at the gates of the capital fell into the movement. What happened? Rome said 'No.' The movement stopped as if petrified to stone. The leaders were disciplined. Ireland found himself compelled to recant and lost his cardinal's hat. Keane was called abroad and made archbishop of Damascus, where no active Christian church has been for a thousand years. The university lost its 'distinguished head' and became quiescent if not reactionary. And the power of Rome was never more signally asserted than in this control of a progressive movement which was led by these honored prelates and had the good will of nearly all American Protestants as well as Roman Catholics." [20]

NO IMMEDIATE DANGER, SAY CATHOLICS

In comment upon the various principles of the relation of Church and State that we have cited in this chapter, and with particular reference to those in the Encyclical of Pope Leo XIII on "The Christian Constitution of States" (see pages 29 and 30 of this book), Ryan and Millar say:

"Such in its ultimate rigor and complete implications is the Catholic position concerning the alliance that should exist between the Church and a Catholic State. . . .

"In practice, however, the foregoing propositions have full application only to the completely Catholic State. This means a political community that is either exclusively, or almost exclusively, made up of Catholics." [21]

These authors, inferring, of course, the application of the principle to the United States and our Constitution, then quote Father Pohle:

"If religious freedom has been accepted and sworn to as a fundamental law in a constitution, the obligation to show this tolerance [to dissenting sects] is binding in conscience." [22]

Alfred E. Smith used this same quotation in 1928 in his endeavor to prove that, since religious liberty is guaranteed in the Constitution of the United States, the Catholic Church will not try to put papal principles into operation here.

[20] "The Churchman," April 19, 1913. [21] "The State and the Church," page 37.
[22] Id., page 38.

But immediately after quoting Father Pohle, Ryan and Millar proceed to say:

"But constitutions can be changed, and non-Catholic sects may decline to such a point that the political proscription of them may become feasible and expedient. What protection would they then have against a Catholic State? The latter could logically tolerate only such religious activities as were confined to the members of the dissenting group. It could not permit them to carry on general propaganda nor accord their organization certain privileges that had formerly been extended to all religious corporations, for example, exemption from taxation. While all this is very true in logic and in theory, the event of its practical realization in any State or country is so remote in time and in probability that no practical man will let it disturb his equanimity or affect his attitude toward those who differ from him in religious faith. It is true, indeed, that some zealots and bigots will continue to attack the Church because they fear that some five thousand years hence the United States may become overwhelmingly Catholic and may then restrict the freedom of non-Catholic denominations. Nevertheless, we cannot yield up the principles of eternal and unchangeable truth in order to avoid the enmity of such unreasonable persons. Moreover, it would be a futile policy; for they would not think us sincere.

"Therefore, we shall continue to profess the true principles of the relations between Church and State, confident that the great majority of our fellow citizens will be sufficiently honorable to respect our devotion to truth, and sufficiently realistic to see that the danger of religious intolerance toward non-Catholics in the United States is so improbable and so far in the future that it should not occupy their time or attention." [23]

In other words, the Catholic hierarchy in the United States reaffirm all the principles of the Papacy on the union of Church and State, intolerance, etc., but ask us not to worry, for the day when the Church will have power and numbers enough to put over its program is so far in the future that it really does not concern the present generation.

But, as we have already seen in the case of Italy, the wheel of fortune may turn very unexpectedly and suddenly for the Catholic Church, and circumstances alter so that she can assert her dominance. Therefore, the request of the Church not to worry now falls on barren ground, for, so long as she persists in holding these principles, we can never know when an opportunity may arise for her to apply them in our land.

[23] Id., pages 38, 39.

By this statement they seek also to assure us that when "non-Catholic sects" "decline to such a point that the political proscription of them may become feasible and expedient," then the Constitution will be changed to harmonize with the ideas of the Pope and the Church! No wonder the slogan of the Church is, "Make America Catholic." They only want to hasten the day when Catholic principles can be applied here as in other lands where the Church has the power.

TWO PICTURES

In the Vatican there hangs a painting symbolic of the humiliation of the emperor Frederick Barbarossa before Pope Alexander III. The Pope, who is clad in his pontifical robes and with his crown upon his head, has his foot upon the shoulder of the prostrate emperor. On the painting are printed the words of Scripture, "Thou shalt tread upon the lion and the adder."

This represents the papal theory of the relation of the Church and the State, the subserviency of kings and princes to popes and cardinals.

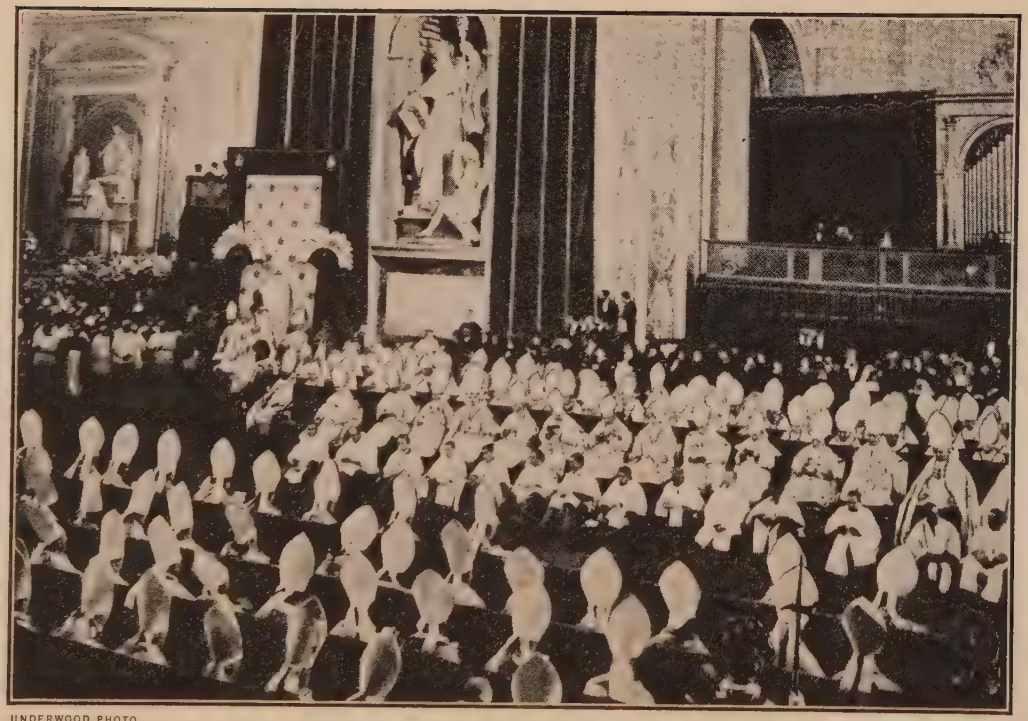
John the revelator by inspiration gives us another picture:

"It was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and nation. And all that dwell on the earth shall worship him, every one whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain. If any man hath an ear, let him hear. If any man is for captivity, into captivity he goeth: if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints." [24]

By divine inspiration John declares that the Papacy, in union with civil powers, will in this world oppress those who differ with it in things religious, i. e., "the saints," and that the Pope will have power of rulership over the nations. But he solemnly exhorts us to understand that any system pursuing such a course will eventually reap as bitterly and as tragically as it has sown. The Church now may picture its ideal as the Pope with his foot on kings, but the Scripture predicts that these same kings some day "shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire." [25]

[24] Revelation 13:7-10, A. R. V. [25] Revelation 17:16.

In the midst of a generation that shall witness such transcendent events, and that shall feel the oppressive hand of a revived union of Church and State, it behooves us all to be most certain that our names are "written from the foundation of the world in the book of life of the Lamb that hath been slain." Only then shall we be able to withstand the errors and persecutions that the immediate future holds in store for this world. In a time when men's characters will be tried as with fire, we need to know the truth of the gospel as it is in Christ Jesus; for then, despite rack and prison, if we know the truth, the truth shall make us free.



UNDERWOOD PHOTO

THE COLLEGE OF CARDINALS IN SESSION

The Pope upon his pontifical throne, and the college of cardinals. The cardinals are the "princes of the church," but they act only as delegated by the Pope. He is supreme, and can act without the slightest responsibility to them or to the other clergy and laity of the church.

Chapter IV

The Papacy and Modern Principles of Democracy and Freedom

The three Bible prophets who have given us divine foreviews of the Papacy—Daniel, Paul, and John—have uniformly portrayed it as a monarchial system, an absolutism. They picture it as a power that leaves no room in the world for those who dissent from it, that recognizes no such rights as freedom of conscience and choice in the things of religion, freedom of speech, and freedom of the press.

Does the Papacy meet the exact specifications of the prophetic blue print; and if so, what is its present attitude toward such fundamentals as the equality of religions before the law, freedom of choice in religion, the sovereignty of the individual conscience freedom of the press and of speech?

MODELED AFTER IMPERIAL ROME

The organization of the Roman Catholic Church is fashioned after the old Roman Empire,—the iron kingdom. The Papacy was taking shape as Rome was disintegrating, and, being in the same environment, it partook of the same general principles. The people of Rome had been used to an absolutism, hence, when their empire vanished, the Roman Church was looked to as best preserving the traditions of Imperial Rome. During the medieval centuries the entire world was organized on a monarchial basis. During this time the Church gradually solidified its absolutist government. After the Protestant Reformation had let loose the ideas of the right of individual judgment, and democracy was beginning to infiltrate society, the Roman Church reacted by swinging over to the very apotheosis of absolutism, and declared the infallibility of the Pope. Whatever vestiges of democracy there were in the government of the Church were destroyed by the decrees of the Vatican Council in 1870.

The Papacy is the one professedly Christian organization that translated Christianity into an absolutism; all others rest their government upon the consent of the governed. To-day the Papacy

A CORNER OF THE ROMAN FORUM

The Forum was the very heart of the mighty empire of the Cæsars. To the right are eight remaining columns of the Temple of Saturn, and the Arch of Septimius Severus. The three columns at the left are remains of the Temple of Vespasian. The Papacy is in doctrine and polity the successor of Imperial Rome.

is the only government in the world, whether civil or religious, that is an absolute monarchy.

The decree of papal infallibility of July 18, 1870 (two months before the loss of temporal power), makes the Pope supreme above church councils and the college of cardinals.[1] He does not need to consult them in any degree whatever on any subject whatsoever. There can be no appeal from his decisions, no redress from his judgments. The Pope combines the whole legislative as well as judiciary and coercive power of the Church in his own office and person.[2]

So thoroughly monarchical and absolute is the Catholic Church that the clergy, from the priest of the lowliest parish to

[1] See the full text and authorized translation of the decree of the Vatican Council on the supremacy and infallibility of the Pope in "Dogmatic Canons and Decrees," (Imprimatur of Cardinal Farley), the Devin-Adair Company, New York, 1912, pages 239-257. [2] See "Commentary on Canon Law," Augustine, vol. II, p. 7.

the dean of the college of cardinals, have no vote or power to negate the Pope's opinions or decrees, and "the laity have no voice in the conduct of the Church, nor in the choice of the local priest." [3]

Here, then, is the world's one pure absolutism,—300,000,000 souls, where the governed have not the slightest voice in the government, but all power of every degree and kind is resident in one man, the Pontiff of Rome.

What attitude does this system of absolutism take toward governments where democratic principles prevail?

POPE CONDEMNS FRUITS OF DEMOCRACY

That powerful American lay apologist for the Catholic Church, Orestes A. Brownson, in his *Quarterly Review* in 1845, wrote:

"Democracy is a mischievous dream wherever the Catholic Church does not predominate to inspire the people with reverence and to teach and accustom them to obedience to authority." [4]

But we are not left to laymen or clergy for a statement of the view of the Roman Catholic Church on the fruits of government by the people; for, in his Encyclical on "The Christian Constitution of States," Pope Leo XIII, in the paragraphs immediately following his declaration that the ideal days of the world were in medievalism when Church and State were united (see pages 28 and 29 of this book), condemns government by the people as a tenet of unbridled license and one of the lamentable fruits of the Protestant Reformation:

"Sad it is to call to mind how the harmful and lamentable rage for innovation which rose to a climax in the sixteenth century, threw first of all into confusion the Christian religion, and next, by natural sequence, invaded the precincts of philosophy, whence it spread amongst all classes of society. From this source, as from a fountain-head, burst forth all those later tenets of unbridled license which, in the midst of the terrible upheavals of the last century, were wildly conceived and boldly proclaimed as the principles and foundation of that *new jurisprudence* which was not merely previously unknown, but was at variance on many points with not only the Christian, but even the natural law.

[3] The Official Catholic Year Book for 1928, published for the hierarchy in America, page 118. [4] Cited by W. E. Garrison, in "Catholicism and the American Mind," 1928, page 106.

"Amongst these principles the main one lays down that as all men are alike by race and nature, so in like manner all are equal in the control of their life; that each one is so far his own master as to be in no sense under the rule of any other individual; that each is free to think on every subject just as he may choose, and to do whatever he may like to do; that no man has any right to rule over other men. In a society grounded upon such maxims, all government is nothing more nor less than the will of the people, and the people, being under the power of itself alone, is alone its own ruler." [5]

DIAMETRICALLY OPPOSED TO AMERICAN PRINCIPLES

Note how diametrically opposed is the theory of the Papacy on government as expressed here by Leo XIII to that of the American nation as epitomized by Abraham Lincoln in his immortal Gettysburg Address, when he expressed the fervent prayer "that government of the people, by the people, and for the people, shall not perish from the earth." Compare the Pope's statement also with that notable phrase in the Declaration of Independence, "Governments are instituted among men, deriving their just powers from the consent of the governed."

Pope Leo XIII was right when he said that Protestantism had given the world the idea of government by consent of the governed. The Protestant Reformers proclaimed the right of individual judgment and the sovereignty of individual conscience, which are, in essence, the two pillars upholding all governments "of the people, by the people, and for the people."

But the objections of the Catholic Church against democratic government are not confined to theories and abstractions. Pope Leo XIII goes on to tell in the same Encyclical what he considers the inevitable evils in a government by the people:

NO PREFERENCE GIVEN TO CATHOLICISM

"It believes that it is not obliged to make public profession of any religion; or to inquire which of the very many religions is the only one true; or to prefer one religion to all the rest; or to show to any form of religion special favor; but, on the contrary, is bound to grant equal rights to every creed, so that public order may not be disturbed by any particular form of religious belief." [6]

[5] "The Great Encyclical Letters of Pope Leo XIII," page 120.
[6] Id., page 121.

Mark here that the Pope's objection is that a democracy does not grant Roman Catholicism the status of a state religion, but puts all religions on an equality. He adds another objection:

"And it is a part of this theory that all questions that concern religion are to be referred to private judgment; that every one is to be free to follow whatever religion he prefers, or none at all if he disapprove of all. From this the following consequences logically flow: that the judgment of each one's conscience is independent of all law; that the most unrestrained opinions may be openly expressed as to the practice or omission of divine worship; and that every one has unbounded license to think whatever he chooses and to publish abroad whatever he thinks.

"Now when the State rests on foundations like those just named—and for the time being they are greatly in favor—it readily appears into what and how unrightful a position the Church is driven. For when the management of public business is in harmony with doctrines of such a kind, the Catholic religion is allowed a standing in civil society equal only, or inferior, to societies alien from it; no regard is paid to the laws of the Church, and she who, by the order and commission of Jesus Christ, has the duty of teaching all nations, finds herself forbidden to take any part in the instruction of the people." [7]

Ah, here we find one of the basic reasons why democracies are condemned by the Catholic Church,—because they grant that Church "a standing in civil society equal only, or inferior" to other religions. But as though that were not enough, Pope Leo XIII goes on to condemn liberty of thought and freedom of the press:

"So, too, the liberty of thinking, and of publishing, whatsoever each one likes, without any hindrance, is not in itself an advantage over which society can wisely rejoice. On the contrary, it is the fountain-head and origin of many evils." [8]

Please remember that all these statements of the Papacy occur in that Encyclical which an official book of the Catholic Church in America declares "the most authoritative doctrine that we possess regarding the nature, authority, and object of the State, and the relations that should subsist between the State and the Church." [9] Pope Leo's dicta on these points are therefore to be accepted at face value, and, by Catholics, as the infallible

[7] Ibid. [8] Id., page 123. [9] "The State and the Church," Ryan and Millar, page v.

teaching of the supreme head of their Church, from which there is no possibility of dissent or variance of opinion.

CATHOLICISM AND EQUALITY OF RELIGIONS

Roman Catholicism does not subscribe for a moment to the doctrine—so fundamental to liberty and freedom—of the equality of religions.

In one of his Encyclicals (*"Libertas Præstantissimum,"* June 20, 1888, on "Human Liberty"), Pope Leo XIII says:

"Justice therefore forbids, and reason itself forbids, the State to be godless; or to adopt a line of action which would end in godlessness—namely, to treat the various religions (as they call them) alike, and to bestow upon them promiscuously equal rights and privileges." [10]

Pope Pius IX in his Syllabus of 1864 declared that it is an error to assert that "in the present day it is no longer expedient that the Catholic religion should be held as the only religion of the State, to the exclusion of all other forms of worship." [11]

WHAT AMERICAN CATHOLIC AUTHORS SAY

Ryan and Millar, in elucidation of Pope Leo's declaration that the State should recognize and foster the Roman Catholic religion (see pages 30 and 31 of this book), say:

"He [Leo XIII] declares that the State must not only 'have care for religion,' but recognize the *true* religion. This means the form of religion

[10] "The Great Encyclical Letters of Pope Leo XIII," page 150.

[11] "Dogmatic Canons and Decrees," page 208. As we shall have occasion to quote again from the "Syllabus of Errors" of Pope Pius IX, and, as some Catholics (Alfred E. Smith, for example) have attempted to disclaim the binding force of the various provisions of this Syllabus, perhaps here is the place to set forth its binding nature. That this Syllabus is as binding on Catholics as any other pontifical decree is evident from the unqualified indorsement that Pope Leo XIII gave it in his Encyclical on "The Christian Constitution of States" (see "The Great Encyclical Letters of Pope Leo XIII," page 125), by the declaration of Ryan and Millar (see "The State and the Church," page 58) that "the proscriptions contained in this document are justifiable and reasonable," and particularly by the following statements from the Catholic Encyclopedia (vol. XIV, pages 368, 369): "The reception of the Syllabus among Catholics was assured through the love and obedience which the children of the Church bear towards the vicar of Christ on earth. . . . No sooner had it made its appearance than it was solemnly received in national and provincial councils by the episcopate of the whole world. . . . Even should the condemnation of many propositions not possess that unchangeableness peculiar to infallible decisions, nevertheless the binding force of the condemnation in regard to all the propositions is beyond doubt. For the Syllabus, as appears from the official communication of Cardinal Antonelli, is a decision given by the pope speaking as universal teacher and judge to Catholics the world over. All Catholics, therefore, are bound to accept the Syllabus. Exteriorly they may neither in word nor in writing oppose its contents; they must also assent to it interiorly."

professed by the Catholic Church. It is a thoroughly logical position. If the State is under moral compulsion to profess and promote religion, it is obviously obliged to profess and promote only the religion that is true; for no individual, no group of individuals, no society, no State is justified in supporting error or in according to error the same recognition as to truth." [12]

Surely, this statement leaves no room for misunderstanding. The Catholic Church holds that the State should recognize it as the only true religion, and should profess it and promote it.

It is at once evident that such a doctrine contravenes certain fundamental American principles. In this republic, with favoritism toward none and equality for all, we allow every religious system to carry on its worship and propaganda so long as it is not contrary to moral principles and does not invade the rights of others. The founding fathers of our country, said Thomas Jefferson, "meant to comprehend, within the mantle of its protection, the Jew and the Gentile, the Christian and Mahometan, the Hindoo, and infidel of every denomination."

No finer summary of the American doctrine of religious freedom has ever been given than that of the Supreme Court when it said:

"In this country the full and free right to entertain any religious belief, to practice any religious principle, and to teach any religious doctrine which does not violate the laws of morality and property, and which does not infringe personal rights is conceded to all. The law knows no heresy, and is committed to the support of no dogma, the establishment of no sect." [13]

This noble declaration is, as is evident, in utter opposition to the doctrines of the Roman Catholic Church that we have cited in this chapter.

DENY SAME RIGHTS TO PROTESTANTS

Roman Catholicism does not believe in granting non-Catholics the same privileges and liberties in lands where it is dominant that Catholics are given in the United States. In this land where there are more than three Protestants to every Catholic, Protestants grant Catholics an equal standing with them before the law and in the conduct of their church. But Ryan and Millar declare

[12] "The State and the Church," page 32.
[13] 80 U. S. 679 Watson vs. Jones.

that when Roman Catholicism gains a preferred status the rights of the other religions must be curtailed! Speaking of non-Catholics in such a State they say:

"Should such persons be permitted to practice their own form of worship? If these are carried on within the family, or in such an inconspicuous manner as to be an occasion neither of scandal nor of perversion to the faithful, they may properly be tolerated by the State. . . .

"Quite distinct from the performance of false religious worship and preaching to the members of the erring sect, is the propagation of the false doctrine among Catholics. This could become a source of injury, a positive menace, to the religious welfare of true believers. Against such an evil they have a right of protection by the Catholic State." [14]

Any fair-minded person will at once exclaim, But do we not allow the Catholic Church, although in the minority, to carry on propaganda among non-Catholics here now? Why should not Catholics, should they become a majority, allow us the same privilege? Here is the answer of the Catholic Church as given in this official book written and circulated under the auspices of the National Catholic Welfare Council in America:

DENIES "ERROR" ANY RIGHTS

"Since no rational end is promoted by the dissemination of false doctrine, there exists no right to indulge in this practice. . . .

"Superficial champions of religious liberty will promptly and indignantly denounce the foregoing propositions as the essence of intolerance. They are intolerant, but not therefore unreasonable. Error has not the same rights as truth. Since the profession and practice of error are contrary to human welfare, how can error have rights? How can the voluntary toleration of error be justified?" [15]

The Catholic Church believes that it alone and exclusively is the depositary of all truth,—"for every human creature it is necessary for salvation to be subject to the authority of the Roman pontiff." [16] The doctrines and ideas of every other religious system in the world are held by Catholicism to be gross error, and since "error has not the same rights as truth," therefore no other religion can operate freely when Roman Catholicism is in power. And remember the avowed aim and slogan of the Papacy is,—"Make America Catholic"!

[14] "The State and the Church," pages 35, 36. [15] Id., page 36.
[16] Catholic Encyclopedia, vol. XV, p. 126.

Although the Constitution of the United States stands squarely against any such ideas and aims of the Catholic Church, yet you will recall that Ryan and Millar declared that "constitutions can be changed, and non-Catholic sects may decline [or Catholicism rise] to such a point that the political proscription of them may become feasible and expedient." [17] Our Constitution holds only so long as a majority in favor of its principles exists. When the dissenting minority becomes the majority, then the Constitution can be thrown overboard!

It is quite true that Catholic authorities sometimes say that it is not always expedient for a Catholic majority to allow no freedom whatsoever to other sects, for, they say, such a course abruptly entered upon might arouse too much antagonism against the Church. In such case, they say, the Church may "tolerate" the offending sects (although, of course, not granting them equality) until such a time as total proscription is expedient.

But even this is in no way compatible with fundamental American principles of religious freedom. The theory of our Constitution treats religious freedom as every man's inherent and inalienable right, and recognizes no such idea as the Roman Catholic doctrine of "tolerance," which is, in short, "tolerate" until it is expedient to suppress.

One has but to acquaint himself with conditions in certain Central and South American countries, and in some of the nations in Europe, to find that in every case where Catholicism wields the power Protestants have little or no recognition of their inherent rights, but are proscribed and persecuted by the papal hierarchy whenever they attempt in any way to carry on their Protestant worship or propaganda in an open way. In no Catholic country in the world are Protestants to-day allowed a tithe of the liberty that Catholics enjoy in America, where Protestants are in the majority. And this is one of the outstanding differences between the Roman Catholic and the Protestant system. Protestantism proclaims the principles of the equality of religions, and practices them. Catholicism declares that error (i. e., Protestantism) has no rights, and proscribes whenever she can.

(When we use the phrase, "the equality of religions," we do not intend to infer that all religions are equally true or equal in

[17] "The State and the Church," page 38.

any other way save that they stand on equal footing before the law so far as the inherent and inalienable right of men to espouse and practice the religion of their choice is concerned. This right naturally proceeds from the doctrine of the equality and individuality of men, a principle recognized by our Constitution, and so tersely phrased in the Virginia Bill of Rights: "All men are equally entitled to the free exercise of religion, according to the dictates of conscience.")

CATHOLICISM ALLOWS NO FREEDOM OF CONSCIENCE

One of the most cherished possessions of free men is the absolute sovereignty of individual conscience in everything pertaining to religion. Freedom of conscience and the right of private judgment flew at the mast of the Protestant Reformation. These, too, are cardinal doctrines in the American conception of freedom.

But the Papacy not only seeks to define the precise limits of every individual in the outward practice of religion, but demands also the subjection of the conscience to the Church. Pope Leo XIII in his Encyclical on "The Christian Constitution of States," quotes with approval an Encyclical of Gregory XVI written in 1832, in which he "inveighed with weighty words against the sophisms, which even at his time were being publicly inculcated — . . . that it is right for individuals to form their own personal judgments about religion; that each man's conscience is his sole and all-sufficing guide." [18]

Cardinal Mercier of Belgium, in a pastoral letter on the election of the present Pope, Pius XI, exclaimed: "The papacy — the accepted and cherished supremacy of one conscience over all other consciences, of one will over all other wills." [19]

St. Ignatius Loyola, the founder of the Jesuits, believed so whole-heartedly in the abandonment of the conscience to the Church that he said: ". . . the white that I see I would believe to be black, if the Hierarchical Church were so to rule it. . . ." [20]

Archbishop Edward J. Hanna of San Francisco, has said of the Catholic Church that ". . . she appears before the world as the

[18] "The Great Encyclical Letters of Pope Leo XIII," page 125. [19] Quoted by Charles C. Marshall in "The Roman Catholic Church in the Modern State," page 189.
[20] "The Spiritual Exercises of St. Ignatius Loyola," with a Continuous Commentary by Joseph Rickaby, S. J.," p. 223.

arbiter of man's conscience, the custodian and interpreter of the 'shalt' and 'shalt not' of right reason." [21]

Cardinal Manning, speaking for the Pope in the Pro-Cathedral, London, said: "I claim to be the supreme judge on earth and director of the consciences of men." [22]

"Liberty of conscience is a perverse opinion diffused by fraudulent endeavors of infidels. It is a corrupt fountain, a folly, a poisonous error," declares an accepted Catholic publication.[23]

CATHOLICISM AND THE PUNISHMENT OF HERETICS

After such a canvass of Roman Catholic principles, the question naturally arises, Does the Papacy hold that it has the right to enforce its tenets upon those who dissent?

We have indisputable evidence that, to say the least, it once held that it was its right and duty to punish "heretics" (see accompanying footnote for Catholic definition of a "heretic"),[24] for, in its article on the Inquisition, the Catholic Encyclopedia says:

"In the Bull 'Ad exstirpanda' (1252) Innocent IV says: 'When those adjudged guilty of heresy have been given up to the civil power by the bishop or his representative, or the Inquisition, the podestà or chief magistrate of the city shall take them at once, and shall, within five days at

[21] "Marriage Legislation in the New Code of Canon Law," H. A. Ayrinhac (Imprimatur of Cardinal Farley), Introduction, p. 6.

[22] Reported in "The Tablet" (Catholic), Oct. 9, 1864.

[23] "Civilta Cattolica," serie IV, vol. IV, p. 430.

[24] Here is an official explanation of just what constitutes heresy and who are heretics.

"28. What is a heretic?

"A heretic is any baptized person, professing Christianity, and choosing for himself what to believe and what not to believe as he pleases, in obstinate opposition to any particular truth which he knows is taught by the Catholic Church as a truth revealed by God. . . .

"30. How many kinds of heretics (Protestants) are there?

"There are three kinds of heretics:—

"1. Those who are guilty of the sin of heresy;

"2. Those who are not guilty of the sin of heresy, but commit other grievous sins;

"3. Those who are not guilty of the sin of heresy and live up to the dictates of their conscience. . . .

"38. Can a Christian be saved, who has left the true Church of Christ, the Holy Catholic Church.

"No; because the Church of Christ is the kingdom of God on earth, and he who leaves that kingdom, shuts himself out from the kingdom of Christ in heaven.

"39. Have Protestants left the true Church of Christ?

"Protestants left the true Church of Christ, in their founders, who left the Catholic Church, either through pride, or through the passion of lust and covetousness."—"Familiar Explanation of Catholic Doctrine for the Family and More Advanced Students in Catholic Colleges, Academies, and High Schools," by Rev. M. Muller, Benziger Brothers, New York, pp. 166, 170, 171, 176, 179.

the most, execute the laws made against them.' . . . Nor could any doubt remain as to what civil regulations were meant, for the passages which ordered the burning of impenitent heretics were inserted in the papal decretals from the imperial constitutions 'Commissis nobis' and 'Inconsutibilem tunicam.' The aforesaid Bull 'Ad exstirpanda' remained thenceforth a fundamental document of the Inquisition, renewed or reinforced by several popes, Alexander IV (1254-61), Clement IV (1265-68), Nicholas IV (1288-92), Boniface VIII (1294-1303), and others. The civil authorities, therefore, were enjoined by the popes, under pain of excommunication to execute the legal sentences that condemned impenitent heretics to the stake. It is to be noted that excommunication itself was no trifle, for, if the person excommunicated did not free himself from excommunication within a year, he was held by the legislation of that period to be a heretic, and incurred all the penalties that affected heresy." [25]

From this statement it is obvious that the Papacy has sentenced "heretics" to be burned at the stake by the hand of civil rulers, and has held the threat of excommunication over the heads of those rulers to force them to execute the death penalty of the Church.

The canon law of the Catholic Church declares that the Church has the right and power to inflict the death penalty. One official expositor of this law says:

"Has the Church power to inflict the penalty of death? Card. Tarquini thus answers: 1. Inferior ecclesiastics are forbidden, though only by ecclesiastical law, to exercise this power directly; 2. It is certain that the Pope and oecumenical councils have this power at least mediately—that is, they can, if the necessity of the Church demands, require a Catholic ruler to impose this penalty; 3. THAT THEY CANNOT DIRECTLY EXERCISE THIS POWER CANNOT BE PROVED." [26]

CATHOLICISM ALWAYS PERSECUTED WHEN ABLE

From Augustine, who advocated the death penalty for heretics, because, he said, the Scriptures say, "Compel them to come in," to Thomas Aquinas, who argued that heretics have no right to a continuance of life; to the extermination of the entire nation of the Albigenses,—one of the blackest and bloodiest chapters in the history of mankind; to the Council of Con-

[25] Vol. VIII, page 34.

[26] "Elements of Ecclesiastical Law," Sebastian B. Smith, vol. I, p. 90. (This book carries the imprimatur of two archbishops and a cardinal.)

stance, which formally decreed death by the flames for heretics; to Pius IV, who, in 1562, commended the law of the Republic of Lucca, which had promised a reward of 300 pounds to anyone killing a Protestant refugee; to the Duke of Alva, who was sent a jeweled hat and sword by the Pope for the execution of 18,000 heretics; to the massacre of St. Bartholomew's Day, 1572, when Pope Pius V wrote to Count Santifiore, "Take no Huguenot prisoner, kill every one that falls into your hands," and when Pope Gregory XIII had a medal struck to commemorate—as itself is worded—"the slaughter of the Huguenots,"—the uniform history of the Papacy is that it has condemned, persecuted, punished, and put to death all who disagreed with Catholic doctrine whenever and wherever the Church had the power and the opportunity. And, in stating this, we are not letting out any secrets, either, for one of Catholicism's best-known journals in the United States boastfully declared only a few years ago:

"Our heroes are the Duke of Alva and Catherine de' Medici. They knew the Huguenots, and they drove them off the Continent. You can not excite any pity in our souls by whining accounts of Catholic atrocities in the seventeenth century. We have never written a line in extenuation or palliation of the Inquisition. We never thought it needed a defense." [27]

This same paper again says:

"The Church has persecuted. Only a tyro in church history will deny that. . . . When she thinks it good to use physical force, she will use it. . . . But will the Catholic Church give bond that she will not persecute at all? Will she guarantee absolute freedom and equality of all churches and all faiths? The Catholic Church gives no bonds for her good behavior. . . . She has countenanced violence when more human measures would have been of more avail. Her children and her clergy have often been carried away by popular passion. But she gives no bonds that such things shall not occur again." [28]

It may be said that the Roman Catholic Church has long since discarded the medieval ideas of the punishment of heretics. If so, then why is not the oath taken by every bishop, archbishop, and cardinal changed, if, as sometimes alleged, the age-long policy of the Church has been changed? To this day every mem-

[27] "Western Watchman," Nov. 21, 1912. [28] Issue of Dec. 24, 1908.

THE POPE ON HIS THRONE

Pope Pius XI on his throne in the Sistine Chapel at an anniversary of his coronation. No ruler of earth commands the obesiance that is given the Pontiff of Rome.

ber of the ruling order in the whole world-wide organization of the Catholic Church in his episcopal oath to the Pope swears thus:

"Heretics, schismatics, and rebels, to our said Lord, or his foresaid successors, I will, to my power, persecute and oppose." [29]

There never has been the slightest intimation on the part of any modern pope or of the teaching of the Church that the decrees of former popes or councils concerning heresy and heretics have ever been rescinded or modified in the slightest degree. The Church has never surrendered an iota of her tenet that she has the right to use force to gain her ends and to exterminate heresy and heretics. She is bound to that policy "as Ixion is bound to his wheel." To be sure, since the leaven of the Protestant Reformation has permeated society, giving modern civilization lofty concepts of liberty and freedom, the Papacy has not had the power to enforce her policies as she once did, but her doctrine and intentions have not changed, and, should she be granted the opportunity, she would in a trice renew her medieval persecution of those who differ with her and oppose her. Present-day happenings in certain predominantly Catholic countries of Europe, Central and South America, are proof enough of that. One of the mottoes of the Roman Church is, *"Semper eadem,"*—"Always the same." She lives up to that motto whenever possible. Her doctrines of the infallibility and the supremacy of the Pope and the impossibility of error on the part of the Church hold her to the same policies and doctrines throughout the centuries.

WHAT BIBLE PROPHETS FORESAW

Daniel predicted that the Papacy would "wear out the saints of the Most High." [30] John the revelator, speaking of the Catholic Church, says: "In her was found the blood of prophets and of saints, and of all that have been slain upon the earth." [31] John also prophesies (and this is yet future, as we shall show in a later chapter) that the Roman Catholic Church will some day be party

[29] "The Decretum of Gregory IX," book 2, title 24. In order that the accuracy of the translation we have given be not challenged, we append the original: "Hæreticos, schismaticos, et rebelles eidem domino nostro vel successoribus prædictis pro posse persequar et impugnabo." [30] Daniel 7:25.
[31] Revelation 18:24, A.R.V.

in placing a boycott upon all who refuse to follow her dictates, and will eventually even go so far as to decree their death.[32]

So, in bringing into bold relief the tenets and policies of the papal system, as we have sought to do in this chapter, we are not talking about things that are closed incidents for this generation. Through a resurgence of Catholicism to-day we face a revival of her one-time treatment of dissidents, for she applies her doctrines, so inimical to the principles of democratic governments and their conceptions of freedom, just as fully and as universally as her prestige and power permit. She may hold in abeyance the application of certain tenets when she is in the minority or has suffered a temporary reversal; but her policies and aims continue the same from one generation to another despite the progress that non-Catholic society makes toward opposing ideals and conceptions.

[32] See Revelation 13:15-17.

CHAPTER V

In the Borderland of Conflicting Interests

The Borderland of Education

BETWEEN the modern State and the Roman Catholic Church there exists a borderland of conflicting interests, a "twilight zone," as Cardinal Gibbons called it. Included in this borderland zone are matters of mixed jurisdiction, where the interests of the two inevitably overlap. Here a collision of authorities is always possible. History records that conflicts have arisen times without number within this zone. As Charles C. Marshall so forcefully summarizes it:

"Within its gloomy area have occurred those conflicts between the Latin Church and the State which have harassed the social life of man with hatred and his political life with violence, lighted the fires of martyrdom, sounded the tocsin of insurrection, initiated massacre, applied torture, established Inquisitions, made shambles of Privy Councils, despoiled the Church, betrayed the State, defied civil government, assassinated secular princes, murdered Christian prelates, mocked the laws of God and annulled the laws of nations. Had not the conflicting claims to sovereignty of the Roman Church and the State created Cardinal Gibbons' Twilight Zone, this dread record would never have been written. It will be said that it belongs to the past. But the conflicts of the Roman Church in 1870 with the Civic Primacy of the Italian People; later with the German Government in the *Kulturkampf;* more recently with France in the Association and Separation Laws; and now with Mexico, are not of a remote past." [1]

THREE FACTORS IN THE CONFLICT

This borderland exists and trouble arises therein because of three factors: (1) Because the Church and the State have jurisdiction over the same individuals, as, for example, in the United States multiplied millions are at once members of the Catholic Church and citizens of the republic. (2) Because the Catholic Church, as an independent sovereignty, claims supreme jurisdiction over things moral and spiritual, and included within its

[1] "The Roman Catholic Church in the Modern State," page 200.

definition of "morals" are education, marriage, certain property rights, certain immunities of the clergy, certain phases of political life, etc. (3) Because in a case of dispute within this "twilight zone," the Roman Church declares its views must in all cases prevail over those of the State.

Here is the way one noted Catholic writer has stated the situation:

"In matters partly civil and partly spiritual, if church and state should have a difference, an arrangement could generally be made between them. But failing this, the spiritual must prevail over the temporal as far as Catholics are concerned." [2]

Pope Pius IX, in his Syllabus, condemned as error the idea that "in the case of conflicting laws enacted by the two powers, the civil law prevails." [3]

The Catholic Encyclopedia, in its article, "State and Church," sets forth the whole matter of the borderland and conflicting interests thus:

"In spiritual and mixed matters calling for corporate action of the State, the question depends upon whether the physical persons who make up the moral personality of the State are themselves subjects of the Church. In case they are, then the Church has in consequence jurisdiction therein over the State." [4]

The same article affirms the superior authority of the Church:

"In case of direct contradiction, making it impossible for both jurisdictions to be exercised, the jurisdiction of the Church prevails, and that of the State is excluded. The reason of this is obvious: both authorities come from God in fulfillment of his purposes in the life of man: He cannot contradict Himself; He cannot authorize contradictory powers. His real will and concession of power is determined by the higher purpose of His Providence and man's need, which is the eternal happiness of man, the ultimate end of the Church. In view of this end God concedes to her the only authority that can exist in the case in point." [5]

Furthermore, the Roman Catholic Church declares that it is the sole judge of jurisdiction in cases where the State and Church conflict:

[2] "The Republic and the Church," J. A. McClorey, page 163. [3] "Dogmatic Canons and Decrees," page 198. [4] Vol. XIV, page 252. [5] Id., page 251.

"Consistently with the superiority of essential purpose indicated, . . . the judicial decision as to when a question does or does not involve spiritual matter, either purely or in part, rests with the Church. It cannot lie with the State, whose jurisdiction, because of the inferiority of its ultimate end and proximate purpose, has not such judicial faculty in regard to the subject-matter of a jurisdiction which is as far above its own as the ultimate end and proximate purpose thereof is above that of the State. In analogous fashion every higher court is always judge of its own jurisdiction as against a lower." [6]

THE PAPACY NO FRIEND OF PUBLIC EDUCATION

But now to come directly to "the borderland of education." The Protestant Reformers, notably Luther and Calvin, are the fathers of our present-day system of public educational institutions, where the citizenry of the State may be educated apart from sectarian teaching. Roman Catholicism from that day to this has never done anything to foster or promote public education in any land where it has been dominant.[7] A comparison of the percentage of illiteracy in such Catholic countries as Spain, Portugal, Italy, and Mexico, with Protestant lands like Prussia, Scotland, the United States, and Canada, is uniformly favorable to the Protestant nations.

In the early history of the United States, owing to a lack of a uniform policy, practically all education was in the hands of the various denominations. About the years 1835-1845, however, sentiment began to swing toward the establishment of a public school system. Horace Mann was a leader in that epochal movement. The Roman Catholic Church at once became extremely antagonistic toward such a move. The Catholics of New York, under the leadership of Bishop Hughes, bitterly fought the public school idea. Their chief object in so doing was to retain or regain state financial support for their own parochial schools.[8]

The secularization of the school system triumphed, and greatly to the benefit and glory of the American people. Believing in the equality of religions, and hence unable to assign jurisdiction over its school system to any particular church, the State pursued the one logical course. At the same time it wisely provided that any denomination wishing to educate its children could establish and

[6] Id., pages 251, 252.
[7] See "Our Fathers Faith and Ours," David S. Schaff (1928), pages 562-565.
[8] See "Catholicism and the American Mind," W. E. Garrison, pages 90, 186, 187

support its own schools, if those schools conformed to certain State standards in the teaching of the secular branches of knowledge, and if their religious instruction was not subversive of morality or did in no way unhinge civil supremacy, etc. Several denominations, in addition to the Roman Catholic, have taken advantage of this just provision on the part of the State, and have established schools of various grades.

WHAT THE CATHOLIC CHURCH DEMANDS

But questions of potential conflict have arisen in connection with the parochial schools of the Catholic Church. First, Catholicism in the United States is persistent in demanding that the State contribute financially to the support of Catholic schools. The hierarchy allow no opportunity to pass without reaffirming their demand that public school moneys should be allotted their schools, in proportion to the number of students and the time spent in the teaching of the secular branches. This demand is growing more insistent with the passing of every year.[9]

Second, a point of conflict is arising on the question of the extent of the control of the State over private schools. Says Charles C. Marshall:

> "The antagonism between the State and the Roman Church in respect to this question is very sharp. A concerted movement by the Methodist Church or the Presbyterian Church in education would have no more constitutional significance for the State than the educational propaganda of Harvard University. Those churches do not claim to be sovereignties, nor to assert inherent rights at any point superior to the State, nor to be the exclusive depositary of the Revelation of God, nor to have a human head who is, in intrinsic truth, the Vicegerent of God or Vicar of Christ. It is such claims that give the Church of Rome a peculiar relation in theory to the whole body of objective moral truth and hence to education which is largely the inculcation of moral truth." [10]

The other denominations maintaining schools in this country make no claim of a sovereignty above that of the State. Their members recognize that they are an integral part of the State, and that in all things, except matters of conscience, the State is

[9] See "The State and the Church," by Ryan and Millar, page 51; "Catholicism and the American Mind," W. E. Garrison, pages 133-136.
[10] "The Roman Catholic Church in the Modern State," page 261.

supreme. But please note this statement from a standard Roman Catholic textbook published in 1912:

"We deny, of course, as Catholics, the right of the civil government to educate, for education is a function of the spiritual society, as much so as preaching and the administration of the sacraments; but we do not deny to the state the right to establish and maintain public schools. The state, if it chooses, may even endow religion or pay the ministers of religion for their support; . . . It may found and endow schools and pay the teachers, but it can not dictate or interfere with the education or discipline of the schools." [11]

The Catholic Church here claims a monopoly on everything in education except the payment of the bills! This principle expressed is in perfect harmony with that of the Papacy itself, for Pope Pius IX, in his Syllabus, said:

It is not true that "47. The best theory of civil society requires that popular schools open to children of every class of the people, and, generally, all public institutes intended for instruction in letters and philosophical sciences and for carrying on the education of youth, should be freed from all ecclesiastical authority, control and interference, and should be fully subjected to the civil and political power at the pleasure of the rulers, and according to the standard of the prevalent opinions of the age." [12]

In proposition 45 of this same Syllabus the Pope inveighs against the idea that the Catholic Church should not be allowed "any right to interfere in the discipline of the [public] schools, the arrangement of the studies, the conferring of degrees, in the choice or approval of the teachers." [13]

The Official Catholic Year Book likewise declares that the State does not have "an inherent right to take upon itself directly the work of education." [14]

It is patent, therefore, that the realm of education constitutes an area of overlapping jurisdiction where the Catholic Church says that the sole right to educate is inherently hers, and that she

[11] "The Growth and Development of the Catholic School System in the United States," by Rev. J. A. Burns, President of Holy Cross College, Washington, D. C. (Imprimatur of Cardinal Farley), page 223. [12] "Dogmatic Canons and Decrees," page 199. [13] Ibid.
[14] The Official Catholic Year Book, P. J. Kenedy & Sons, "Publishers to the Holy Apostolic See," New York, 1928, p. 406.

THE DOME OF ST. PETER'S

The dome of St. Peter's Cathedral dominates the horizon of Rome. This view was taken from the Villa Pamphili. Between the dome and the figure to the left can be seen Monte Mario, where the Methodist College is located.

is the supreme judge in disputed questions pertaining thereto. No other religious system makes any such astounding claims, which are so subversive of the sovereignty of the State.

TEACHES PRINCIPLES SUBVERSIVE OF AMERICANISM

Furthermore, the Catholic Church, in her system of parochial schools, teaches principles, which, if applied, would unhinge civil supremacy, subject the State to the Catholic Church, and subvert the cardinal American tenets of freedom in religion, the equality of religions, separation of Church and State, freedom of the press, etc. Herewith we quote from one of the official and standard textbooks used in elementary schools, high schools, and colleges and universities of the Catholic Church all over the United States and Canada:

"112. Why are the qualities of the Church superior to those of civil society, or the State?

"Because the Church is a religious and supernatural society, while the State is temporal and natural. The Church is a universal, immutable, and immortal society, while the State is particular, variable, and temporal.

"113. Why is the Church independent of the State?

"1. Because its origin, authority, object, and end are not from the State, but from Christ; 2. Because Christ willed that His Church, like Himself, should be independent of all earthly power.

"114. Why is the Church superior to the State?

"Because the end to which the Church tends is the noblest of all ends.

"115. In what order or respect is the State subordinate to the Church?

"In the spiritual order and in all things referring to that order.

"116. What right has the Pope in virtue of this supremacy?

"The right to annul those laws or acts of government that would injure the salvation of souls or attack the natural rights of citizens.

"Union of Church and State

"117. What more should the State do than respect the rights and the liberty of the Church?

"The State should also aid, protect, and defend the Church.

"118. On what is this duty founded?

"On the obligation of civil society to profess religion. For, since nations come from the Creator, they owe Him, as nations, adoration, love, and obedience, just as do individuals.

"119. What then is the principal obligation of heads of States?

"Their principal obligation is to practise the Catholic religion themselves, and, as they are in power, to protect and defend it.

"120. Has the State the right and the duty to proscribe schism or heresy?

"Yes, it has the right and the duty to do so both for the good of the nation, and for that of the faithful themselves; for religious unity is the principal foundation of social unity.

"121. When may the State tolerate dissenting worships?

"When these worships have acquired a sort of legal existence consecrated by time and accorded by treaties or covenants.

"122. May the State separate itself from the Church?

"No, because it may not withdraw from the supreme rule of Christ.

"123. What name is given to the doctrine that the State has neither the right nor the duty to be united to the Church to protect it?

"This docrine is called *Liberalism.* It is founded principally on the fact that modern society rests on liberty of conscience and of worship, on liberty of speech and of the press.

"124. Why is Liberalism to be condemned?

"1. Because it denies all subordination of the State to the Church; 2. Because it confounds liberty with right; 3. Because it despises the social dominion of Christ, and rejects the benefits derived therefrom." [15]

OMINOUS PORTENTS FOR THE FUTURE

We hope our readers have weighed very carefully the foregoing excerpt from a book of instruction used in Roman Catholic schools in our land, for it proves that principles utterly at variance with the very fundamentals of freedom are being taught to the hundreds of thousands of Catholic boys and girls who attend these schools. In 1928 the Catholic Church in the United States controlled 10,087 schools, employing 77,344 teachers, and enrolling 2,423,019 students.[16] With that many future American citizens being taught such doctrines, it is easy to see that the Catholic Church controls a religious solidarity that some day may be able to carry out its avowed program of superintending the courses of study, the selection of teachers, and the establishment of Catholic doctrines in the public school system of our land. The recent pact in Italy, whereby the teaching of the Catholic religion is made compulsory in the entire school system of the country and the selection of teachers is left to the Roman Catholic bishops, is an object lesson to the twentieth century of just what the Catholic Church would do everywhere if opportunity afforded.

Thus the borderland of education is fraught with ominous portents for the future.

[15] "Manual of Christian Doctrine," pages 131-133, published by the Institute of the Brothers of the Christian Schools, 49th edition, 1929, printed by John Joseph McVey, Philadelphia, with the Nihil Obstat of Censor Liborum, N. F. Fisher, S. T. L.; the Nihil Obstat of Censor Deputatus, A. J. Scanlan, S. T. D.; and the Imprimatur of Cardinal Dougherty. In the Preface we read: "This book is intended as a manual of religious instruction not only in the Novitiates and Scholasticates of teaching Congregations, but also in the classes of High Schools, Academies, and Colleges."

[16] See The Official Catholic Year Book, 1928, p. 123.

CHAPTER VI

In the Twilight Zone of Marriage, Property Rights, Politics, Etc.

POPE PIUS IX, in his famous Syllabus of Errors, affirmed that it is false to say, "In force of a merely civil contract there may exist between Christians a real marriage."[1] Roman Catholicism holds that there is no valid marriage for "Christians" in the sight of God unless that marriage be celebrated in the Catholic Church and according to her rules. She so believes because of her doctrine that marriage is one of the seven sacraments, and a sacrament is a sacrament only when performed by a priest of the Church.

"According to the Catholic position, the State has no right to make laws affecting the validity of the marriages of baptized persons. . . . She does not admit that human welfare, or social welfare, is promoted by State recognition of any marriage that she pronounces invalid, nor by State prohibition of any marriage that she declares to be valid."[2]

These same official Catholic writers then point out the area of conflict with the State in the borderland of marriage: "A disagreement with the State arises whenever the latter independently attempts to regulate the validity of the contract."[3]

CHURCH CLAIMS SUPREMACY OVER MARRIAGE

The greatest of all modern interpreters of the canon law of the Catholic Church, Stanislaus Woywod, says:

"The [Roman Catholic] Church claims exclusive jurisdiction over the marriage contract and marital state of Christians in all matters that concern their validity and liceity. . . . As the civil governments of to-day do not, as a rule, admit the right of the Church to regulate the marriage contract and marital state by her laws, and they legislate on marriage independently of the Church, *there is thus a conflict between the two sets of laws*. . . . However, the civil power is bound to respect the divine [Roman Catholic] law on marriage, and all civil laws which contradict the divine [Roman Catholic] law are necessarily null and void."[4]

[1] "Dogmatic Canons and Decrees," page 206. [2] "The State and the Church," Ryan and Millar, page 50. [3] Ibid. [4] "A Practical Commentary on the Code of Canon Law" (1925), by S. Woywod, p. 563. (Imprimatur of Cardinal Hayes.)

Here is a categorical statement that the Church is supreme over the State in the borderland of marriage, and that anything the State does which the Church does not like, she will declare "null and void;" that is, release all her members from obedience to the State in this matter.

This question of marriage moves out of the abstract into the very real when the Catholic Church stigmatizes children as illegitimate who are born of parents not married in the Church and when those who discard the Church at the time of marriage are afterwards labeled as living in concubinage. Says Charles C. Marshall:

"Pope Pius IX, in his Allocution, September 27, 1852, expressed it in no uncertain words, declaring that even the marriages of Christians solemnized by the civil law are nothing else than a shameful and abominable concubinage, and in his letter to King Victor Emmanuel, 9 September, 1852, he declared marriage between 'Christians' without the sacrament a pure concubinage. . . .

"The result of this doctrine goes very far when it is remembered that marriages solemnized by any officiant other than a Roman Catholic priest, e. g., by any Protestant minister, are in Roman theory solemnized by the civil law." [5]

The Council of Trent in 1563 enacted the *Tametsi* decree, which declared invalid all marriages of baptized persons unless performed by a priest. In 1907 this law of the Church was repromulgated by Pope Pius X as the famous *Ne Temere* decree. This decree was incorporated into the revised Codex of Canon Law as Canon 1094, and was thus made absolutely binding on all Roman Catholics throughout the world from and after May 19, 1918.

RIGHT HERE IN THE UNITED STATES

There are many authenticated instances on record where the Catholic Church has declared the marriage of one of its members to a nonmember before a Protestant minister or a civil magistrate "no marriage at all," and the offspring illegitimate, and the parents living in adultery and concubinage.[6]

[5] "The Roman Catholic Church in the Modern State," pages 233, 234.

[6] For photographic reproductions of the original and official documents of the Catholic Church in two cases, see frontispiece "The Protestant Magazine," second quarter, 1912, also frontispiece October number, 1912, of the same journal. This excellent magazine was published in Washington, D. C., from 1910 to 1915, then discontinued. It is not to be confused with "The Protestant," now published in the same city. Files of "The Protestant Magazine" can be consulted in the Library of Congress.

In many other nations of the world scores of cases have come to light within recent years when honorable parents and legitimately born children have been officially labeled as adulterers and bastards by the Roman Catholic Church, simply because they did not conform to her ordinances on matrimony, which she considers to be the only valid ones.

One of Catholicism's strongest papers in this country has declared:

"A civil marriage is only licensed cohabitation. There should be no such legal abomination, and the church should be supreme judge of the marriage relation." [7]

Thus the Roman Catholic Church in the borderland of marriage defies the laws of the State. A man and his wife may have in hand a certificate of marriage issued them by civil authorities in the United States or Great Britain, but the Church declares that union "no marriage at all." She declares them to be living in adultery and concubinage; and their children she brands as bastards and illegitimates. Both parents and children suffer degradation at the hands of the Church, and ostracism by society.

And all this proceeds from the postulate of the Roman Catholic Church that in every matter of overlapping interest the Church is supreme over the State.

The pact recently concluded between Italy and the Church regulates marriage in accordance with the canon law of the Church.

THE BORDERLAND OF PROPERTY RIGHTS

Canon 1495 of the new revised Codex of Canon Law of the Roman Catholic Church reads in part:

"Sec. 1. The Catholic Church and the Apostolic See have the inherent right, FREELY AND INDEPENDENTLY OF ANY CIVIL POWER, to acquire, retain, and administer temporal goods for the pursuit of their own ends." [8]

Now here is a vital point where the sovereignties of the State and of the Church clash. Other religious groups in society, corporations, etc., as well as individuals, acknowledge the State as

[7] "Western Watchman," March 28, 1912.

[8] "Commentary on Canon Law," Rev. P. C. Augustine, vol. VI, p. 550. Augustine's translation is made with hierarchical authority, carrying the imprimatur of Archbishop John J. Glennon.

the source of all property rights under the law. All titles to property they recognize as among the paramount rights of the State, and as subordinate to the supreme dominion of the civil power, even titles in fee simple. This supreme right of the State is evidenced when the State takes over private property under the law of eminent domain, the recovering of property when there are no legal heirs, and the exaction of taxes.

The Papacy, however, recognizes no such right on the part of the State, but contends that it has "the inherent right, freely and independently of any civil power," to acquire and to hold property. It declares the principle of absolute ownership and free administration of Church properties, with no sovereign right or right of supervision and interference on the part of the State. She claims to be a legal or juristic personality because of divine right. This claim means that the Church believes that its relations to and with the State are those of one sovereign power with another. Its ecclesiastical property in any nation it regards as not being an integral part of that State, but rather as belonging to the sovereignty of the Pope.

In lands where she is dominant, she demands, therefore, as an inherent right, freedom from taxation on all her properties, and immunity from all interference on the part of the State. In Protestant lands, where she can not enforce the claims of her sovereignty, like exemptions are sought as favors from the civil power. Around the question of inherent property rights rages much of the present conflict between the Church and State in Mexico; and France, Germany, and other nations of Europe are not unacquainted with the same point of dispute.

In the borderland of property rights there exists a potential point of dispute, which may at any time become acute in any State where the Church holds property. The implications of her sovereign claims are tremendous. As she is one of the richest, if not the richest, property holder in the world, a conflict over property rights would be of no mean proportions.

ROMAN CATHOLICISM DEMANDS CLERICAL IMMUNITIES

The history of medieval times and of the days of the Protestant Reformation abounds in conflicts between the Church and the State over the question of the immunity of the Roman

Catholic clergy from the jurisdiction of civil law. Cardinal Bellarmine declared it repugnant to the dignity and office of a clergyman of his Church to be subject to a secular judge and a secular court. The practice of exemption of clergy from the jurisdiction of civil courts goes back as far as Theodosius; and Heraclius, in 628, confined the trial of all priests on any offense to ecclesiastical courts. England had a bitter struggle over clerical immunity, even in the commission of gross crimes.[9]

It was thought, however, that the medieval conception of the immunity of the clergy had been set aside after the Protestant Reformation began to bear fruit; but not so, for even in modern times the Papacy has reaffirmed its unalterable position on this point. In 1864 Pope Pius IX declared in his Syllabus of Errors:

> It is an error to assert that "31. The ecclesiastical forum or tribunal for the temporal causes, whether civil or criminal, of clerics, ought by all means to be abolished." [10]

One of the popes of our own century, Pope Pius X, in a *Motu proprio, Quantavis diligentia,* issued October 9, 1911, forbade that a Roman Catholic ecclesiastic should be cited before lay tribunals in either civil or criminal cases without special permission from the Church, and upon the pain of excommunication,—*la scomunica maggiore,*—the severest penalty the Church can now enforce. The subject of such excommunication becomes an outcast—socially, ecclesiastically, and spiritually in this world, and is sentenced to everlasting torture after death in the Catholic hell.

Only very recently we had an example of the excommunication of Catholic laymen in Rhode Island who haled into court the bishop of the diocese of Providence, Bishop William A. Hickey, for an accounting of certain funds of the diocese, which he had refused to give outside the court. These men were promptly excommunicated by the Pope for subjecting their bishop to the outrage of appearing before a civil judge in a court of the State.

The recent Italo-Vatican agreement has a provision allowing the clergy certain immunities before the law.

Thus, in another instance, the Papacy asserts its sovereign jurisdiction over that of the State. To be sure, in such countries

[9] See "Our Fathers Faith and Ours," David S. Schaff, pages 581, 582.
[10] "Dogmatic Canons and Decrees," page 195.

THE SISTINE CHAPEL

The Sistine Chapel in the Vatican is one of the artistic treasures of the world, for its paintings on wall and ceiling are the work of Michelangelo. "The Last Judgment" is depicted on the end wall. It is in this room that the college of cardinals gather for the election of a pope.

as the United States the Church can not now restrain the civil authorities from bringing her priests to the bar of justice; but the age-long principle of clerical immunity is still held, and is enforced whenever the Church has the upper hand.

CONFLICTS IN THE POLITICAL REALM

The Roman Catholic Church claims a certain supremacy over her members in the field of politics. She bases this right on her claim to be the sole custodian of "morals." The Catholic Encyclopedia says:

"Faith and morals in a very special sense are the domain of the Church; within their limits she must have independent, sovereign power and be able to discharge autonomously her most sacred duties." [11]

Cardinal Newman declared politics to be a part of "morals":

"Now I may be asked, Why should the Holy Father [the Pope] touch on any matter of politics at all? For this plain reason: because politics are a part of morals." [12]

Ryan and Millar declare that the State has "no competence," i. e., ability or power, "in the field of morals":

"The case stands thus: While the authority of the State is supreme in civil affairs, it is not in every respect unlimited. It must be exercised in conformity with the moral law. Whether a particular act of the State is contrary to the moral law, is a question which obviously must be decided by some other authority or tribunal than the State itself, since the State has no competence in the field of morals." [13]

Thus in the field of politics the Church maintains that final and irrevocable authority resides in her rather than in the State or in individuals in the State.

"The significant point is that in the Roman Catholic Church allegiance may be withheld and the limits of State sovereignty fixed, *not in the exercise of the free consciousness of the social group composed of its members but by the determination of a sovereign Pope in virtue of their compulsory religious obedience to him.*" [14]

Mr. Marshall's statement is in perfect consonance with the Catholic Encyclopedia, for it says:

[11] Vol. III, page 527. [12] "Sermons on Ecclesiastical Subjects," vol. II, p. 83.
[13] "The State and the Church," page 43.
[14] "The Roman Catholic Church in the Modern State," by Charles C. Marshall, page 139.

"If, then, the physical persons constituting the moral person of the State are the subjects of the Church, they are still, in this joint capacity, subject to her in like matters, namely, in the fulfillment of all civil duties of the State towards [the Roman Catholic] religion and the [Roman Catholic] Church. The Church, because of the uselessness of her insistence, or because of greater evils to be so avoided, may waive the exercise of this jurisdiction; but in principle it is hers." [15]

In other words, the Catholic Church claims the right to command its members in any nation to work in the political realm for the fulfillment on the part of the State of those rights that the Church considers hers! (In Chapters III and IV of this book we have canvassed these particular claims.)

In June, 1912, on the eve of a Presidential election in the United States, a Mr. Thomas J. Carey, of Palestine, Texas, wrote a letter of inquiry to the highest Roman Catholic prelate in the United States, Archbishop John Bonzano, apostolic delegate from the Pope. Mr. Carey asked this question: "Must I as a Catholic surrender my political freedom to the church? . . . By this I mean the right to vote for the Democratic, Socialist, or Republican party when and where I please."

Archbishop Bonzano replied, "You should submit to the decisions of the church even at the cost of sacrificing political principles." [16]

As can readily be seen, such a doctrine strikes directly at the foundations of democratic government, and makes the Pope the final authority in politics for every Roman Catholic.

Other examples of similar interference are not difficult to find. In 1868 Pope Pius IX issued his decree, *Non expedit,* forbidding all Catholics to take any part in political life in Italy, or even to vote in its elections. This decree stood for nearly a half century, and is a clear case of the assertion of pontifical authority above the political rights of the citizens of the kingdom of Italy.[17]

Twice has the Papacy invaded the civic primacy of the French people within recent years. Pope Pius X in 1910 forbade French Catholics belonging to or having any part in the association called *Le Sillon.* This organization had the highest of social,

[15] Vol. XIV, pages 252, 253. [16] See photographic reproduction of Bonzano's letter on page 3 of "The Protestant Magazine," January, 1913.
[17] See Catholic Encyclopedia, vol. XIV, p. 267.

economic, and fraternal objects, but, on the ground that it stood for popular sovereignty and the leveling of the classes, the Pope forbade participation by Catholics. As the majority of its members were of that faith, the Pope's proscription was its death knell.

The second invasion of politics in France was by Pope Pius XI in 1926 when he placed upon the Index of Prohibited Books the journal, *L'Action Française,* the official organ of the party *Action Française.* It was further announced by the Church that any Catholic taking part in any of the activities of this party would be denied Holy Communion and marriage and burial by the Church. These decrees seriously crippled the activities of that party.

That interference in French politics is the habit of the Catholic Church can be gleaned from a letter sent out by Cardinal DuBois prior to the elections of 1928, in which he said:

"Those who do actually practise their religion, apply its principles in their public life *and follow in all things the direction of the Episcopate* [Italics ours], do not constitute the majority in the country. The practising Catholics should, therefore, in the field of politics, seek alliance with other men of good principles. With these, they should enter into negotiations and reach understandings." [18]

Now the serious part of all such occurrences is that they place the whole body of Roman Catholics *under compulsion* to follow the dictates of the Church in politics. Other religions may advise and exhort, but they can not compel. That is the sole prerogative of the Papacy. Under dire penalties it can compel obedience to a sovereignty alien to the State, and its members have no choice but to bow to its dictates.

Thus the borderland of education, marriage, property rights, clerical immunities, and politics contain issues, which, when the Catholic Church sees fit so to decree, constitute a virtual nullification of the sovereign rights of the State and the commandeering of the allegiance of all Catholics contrary to the obedience they owe the State of which they are citizens. The Pope thus bears out his title of king above all kings and sovereign over all sovereignties.

[18] Cited by Charles C. Marshall in "The Roman Catholic Church in the Modern State," page 254, from the "Catholic News" of Dec. 3, 1927.

FIRST PUBLIC APPEARANCE OF THE POPE

When Pope Pius XI was crowned in 1922, he showed himself for a few minutes on the upper balcony of St. Peter's, and blessed the thousands of the populace of Rome gathered in the piazza below. This was the first public appearance of a pope since 1870, and was the augury of a new day in the relation of the Vatican to the world at large.

CHAPTER VII

The Papal Apostasy as Foreseen by Paul

Now that we have made an extended study of the principles of the Papacy as portrayed by its own spokesmen, let us turn to the Scriptural foreview of the great apostasy. In these vivid words the apostle Paul predicted an apostasy from pure Christianity:

"Let no man deceive you by any means: for that day [of the second coming of Christ] shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. . . . For the mystery of iniquity doth already work: only He who now letteth [restraineth] will let, until he be taken out of the way."[1]

In his farewell address to the leaders of the Christian church at Ephesus, Paul also said:

"Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which He purchased with His own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them."[2]

The essential points in Paul's prophecies concerning this great apostasy are four:

FOUR MARKS OF APOSTASY

(1) The apostasy, already beginning, would openly manifest itself after Paul's death; (2) It would be marked by the passion of self-exaltation; (3) This spirit of self-exaltation would be carried so far as to declare itself equal with God, even taking the place of God; (4) The chief apostates were to be from among the bishops themselves.

Let us see if the Roman Catholic Church fulfills the particulars of Paul's forecast.

Very soon after Paul's death and the close of the first century, Christians began to compromise with the pagan world in order

[1] 2 Thessalonians 2:3, 4-7. [2] Acts 20:28-30, A. R. V.

to gain prestige and converts. The principles that Christ Himself had established in the apostolic church and which restrained immediate apostasy began to be neglected. In the pagan system of worship much emphasis was put upon the rites and the showy externals of religion. Christianity thought it necessary to adopt some of these, and the record of history is:

"The Christians were pronounced *Atheists,* because they were destitute of temples, altars, victims, priests, and all that pomp, in which the vulgar suppose the essence of religion to consist. For unenlightened persons are prone to estimate religion by what meets their eyes. To silence this accusation, the Christian doctors thought they must introduce some external rites, which would strike the senses of people; so that they could maintain that they really *had* all those things of which Christians were charged with being destitute, though under different forms." [3]

The great deity of the paganism of the times was the sun, and sun worship was a central feature of that religion. Soon the compromising Christian church began to face toward the east in prayer and worship. Paganism paid marked attention to the day of the sun,—Sunday,—and gradually the apostatizing Christian church transferred its holy day from the seventh day of the week to Sunday,—the first.[4] This sort of thing went on until it was increasingly difficult to tell the difference between the paganism of the day and Christianity in its decadent form.

THE SACRED SCRIPTURES EMASCULATED

Then in the first half of the third century came Origen, one of the chiefest fathers of the Catholic Church, who went a long step further in promoting the apostasy. Heretofore, it had been chiefly in the ritual and modes of worship that the Church had surrendered to paganism. Origen took the lead in transforming Christianity into the heathen philosophy of the day, with its mystification and allegory. He declared that "the Scriptures are of little use to those who understand them as they are written." [5] He therefore proceeded to allegorize them, and to attenuate their teachings, until the resultant "Christian" philosophy approximated that of the Roman pagan philosophers. Thus the process

[3] "Institutes of Ecclesiastical History," John L. von Mosheim, book 1, cent. 2, part 2, ch. 4, par. 3 (Murdock's translation).
[4] See Tertullian's "Apology," chapter 16, also his "Ad Nationes," book 1, ch. 13.
[5] Maclaine's Mosheim, cent. 3, part 2, ch. 3, par. 5, note.

of breaking down the supreme authority of the Bible was begun, and from that day to this the Scriptures have not been regarded as of supreme authority by the Roman Catholic Church.

In the next century after Origen came the emperor Constantine, a zealous pagan, and a devout sun worshiper. His reign constitutes one of the most crucial epochs in the history of Christianity, for it was he who officially united Church and State, and who contributed other features that the Roman Catholic Church holds to this very day.

For military and political reasons Constantine (about 312) began to evidence an interest in Christianity. After a great military victory, which he considered Christianity had helped him to win, he came out openly in his advocacy of some features of Christianity. Soon he began to favor the Christian church centering in Rome, and in 321 passed the first law making it obligatory for all except the farmer folk to rest upon *Dies Solis*, —Sunday. He did not renounce paganism, but sought to keep a balance between Christianity and paganism, and to harmonize them. For example, his coins bore on one side the name of Christ, and on the other the figure of the sun god.

He also began to favor the Bishop of Rome above the other bishops of his empire, and in 325 he presided over the Council of Nicæa, and enforced its decrees. Finally, he openly professed Christianity, but with this espousal he never rejected paganism, and rather lent his supreme influence and position in the world to the merging of the two systems. The mold of paganism that Constantine put upon Catholic Christianity has remained dominant throughout the centuries. Says one Christian writer:

PAGANISM CONQUERS THE CHURCH

"Almost imperceptibly the customs of heathenism found their way into the Christian church. The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions. The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. Now the work of corrup-

POPE PIUS XI

This Pontiff will undoubtedly go down into papal history as one of the greatest of modern popes, owing to the fact that the temporal power of the Papacy was restored during his reign. Intellectually, he is one of the world's ablest men, having a world-wide reputation in the scholastic world even before being raised to the throne.

tion rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ.

"This compromise between paganism and Christianity resulted in the development of the 'man of sin' foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan's power.—a monument of his efforts to seat himself upon the throne to rule the earth according to his will." [6]

We find one of the best-known authorities of the Catholic Church, Cardinal Newman, attesting to the fact that Roman Catholicism is an admixture of paganism and Christianity:

"The rulers of the church from early times were prepared, should the occasion arise, to adopt, or imitate, or sanction the existing rites and customs of the populace, as well as the philosophy of the educated class. . . .

"We are told in various ways by Eusebius, that Constantine, in order to recommend the new religion to the heathen, transferred into it the outward ornaments to which they had been accustomed in their own. It is not necessary to go into a subject which the diligence of Protestant writers has made familiar to most of us. The use of temples, and these dedicated to particular saints, and ornamented on occasions with branches of trees; incense, lamps, and candles; votive offerings on recovery from illness; holy water, asylums; holydays and seasons, use of calendars, processions, blessings on the fields; sacerdotal vestments, the tonsure, the ring in marriage, turning to the east, images at a later date, perhaps the ecclesiastical chant, and the Kyrie eleison, are all of pagan origin, and sanctified by their adoption into the church." [7]

THE STRUGGLE FOR PREËMINENCE

Paul declared that not only would there be "a falling away," but the spirit of self-exaltation would be supreme in the apostasy, and especially among the bishops. That this spirit is absolutely foreign to the pattern of Christianity as given us by the Master Himself is evident from His own words:

"Jesus called them to Him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all." [8]

[6] "The Great Controversy," E. G. White, pages 49, 50.
[7] "An Essay on the Development of Christian Doctrine," by John Henry Cardinal Newman, pages 371-373. [8] Mark 10:42-44.

But very early in the history of the Roman Catholic apostasy we find the conflict for preëminence, for sovereignty of power and position, arising in the church. The officers of the oldest church in a community began to assert their priority. The bishops of the large metropolitan churches claimed superiority over bishops of lesser estates. By the beginning of the third century, the Bishop of Rome began to claim precedence over all other bishops because of the claim that his church was founded by Peter and Paul. Irenæus asserted: "It is *a matter of necessity that every church should agree with this church* [the church at Rome], on account of its *pre-eminent authority. . . . She is the entrance to life; all* others are *thieves and robbers.*" [9]

In an imperious manner, the Bishop of Rome began to assert his claims of supremacy over all the other bishops. This went on until he eventually became the pope of the Roman Catholic Church; and history records no individual who has assumed such preëminence; such sovereignty, such jurisdiction, such exaltation, as the Pope of Rome. He has been exalted above all that is called God. Consider some of the claims made on his behalf:

EXALTS HIMSELF ABOVE GOD

"We hold upon this earth the place of God Almighty," said Pope Leo XIII in 1894.[10]

"Thou art the shepherd, thou art the physician, thou art the director, thou art the husbandman; finally, thou art another God on earth," said the orator Christopher Marcellus (R. C.), addressing the Pope in the fourth session of the Fifth Lateran Council, 1512.[11]

"All names which in the Scriptures are applied to Christ, by virtue of which it is established that he is over the church, all the same names are applied to the Pope," exclaimed the great Catholic apologist of Reformation times, Cardinal Bellarmine.[12]

For sheer exaltation "above all that is called God," consider the following:

"The Pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the vicar of God.

[9] "Against Heresies," book 4, ch. 26, par. 2; book 3, ch. 3, par. 2; book 3, ch. 4, par. 1.
[10] "The Great Encyclical Letters of Pope Leo XIII," page 304.
[11] "History of the Councils," Labbe and Cossart, vol. XIV, col. 109.
[12] "On the Authority of Councils," Bellarmine, book 2, ch. 17 (vol. II, p. 266), ed. 1619.

"The Pope is of such lofty and supreme dignity that, properly speaking, he has not been established in any rank of dignity, but rather has been placed upon the very summit of all ranks of dignities.

"The Pope is called most holy because he is rightfully presumed to be such. . . .

"He is likewise the divine monarch and supreme emperor, and king of kings.

"Hence the Pope is crowned with a triple crown, as king of heaven and of earth and of the lower regions.

"Moreover the superiority and the power of the Roman Pontiff by no means pertain only to heavenly things, to earthly things, and to things under the earth, but are even over angels, than whom he is greater.

"So that if it were possible that the angels might err in the faith, or might think contrary to the faith, they could be judged and excommunicated by the Pope.

"For he is of so great dignity and power that he forms one and the same tribunal with Christ." [13]

The Scriptures say: "He magnified himself even to the Prince of the host [Christ];" "He shall magnify himself in his heart;" "He shall also stand up against the Prince of princes;" "who opposeth and exalteth himself above all that is called God." [14] Surely these scriptures describe the same person as is cited in the quotations made above. His identity is unmistakable.

TAKES GOD'S PLACE IN THE CHURCH

One very significant phrase in Paul's prophecy is, "He as God sitteth in the temple of God, showing himself that he is God." The temple of God here referred to is the church on earth. (See Ephesians 2:19-22; Revelation 3:12.) Paul therefore predicts that the head of the great apostasy will arrogate to himself the place of God in the church, demanding the honor, homage, and obedience due to God alone.

[13] Extracts from the article on the Pope in Ferraris' Ecclesiastical Dictionary (R. C.). The full title of this work is "Prompta Bibliotheca canonica, juridica, moralis, theologica nec non ascetica, polemica, rubricistica, historica." There have been various editions of this book since the first was published in 1746, the latest one being issued from Rome in 1899 at the Press of the Propaganda. This shows that this work still has the approval of the Roman Catholic hierarchy, and the Catholic Encyclopedia (vol. VI, art., "Ferraris," p. 48) speaks of it as "a veritable encyclopedia of religious knowledge" and "a precious mine of information." It is therefore legitimate to conclude that the statements in this work represent the current Roman Catholic view concerning the power and authority of the Pope.

[14] Daniel 8:11, 25; 2 Thessalonians 2:4.

© S. W. PARTRIDGE, LTD.

PAUL FORESAW THE PAPACY

By the inspiration of God, the apostle Paul foresaw the rise of the papal system, and warned against it. By word of mouth to the leaders of the Ephesian church, and by letter to the Christians at Thessalonica, he warned of the great apostasy to come. To the churches of Galatia he wrote: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

The quotations we have made in the foregoing paragraphs are sufficient to show that the Pope fulfills every specification of this prophecy; and when we take into consideration the decree of papal infallibility passed by the Vatican Council in 1870, it makes the identification doubly sure. That decree declared the Pope infallible when speaking to the Church on faith and morals. A Roman Catholic journal in the United States declared not many years ago, "What the Pope says is accepted as the word of God." [15] Surely for infallibility to be claimed for any man in the church is an attempt to assume the prerogatives of Jesus Christ, "the chief corner stone," and "the head of the church." [16] But thus the Pope sits in the temple of God "showing himself that he is God."

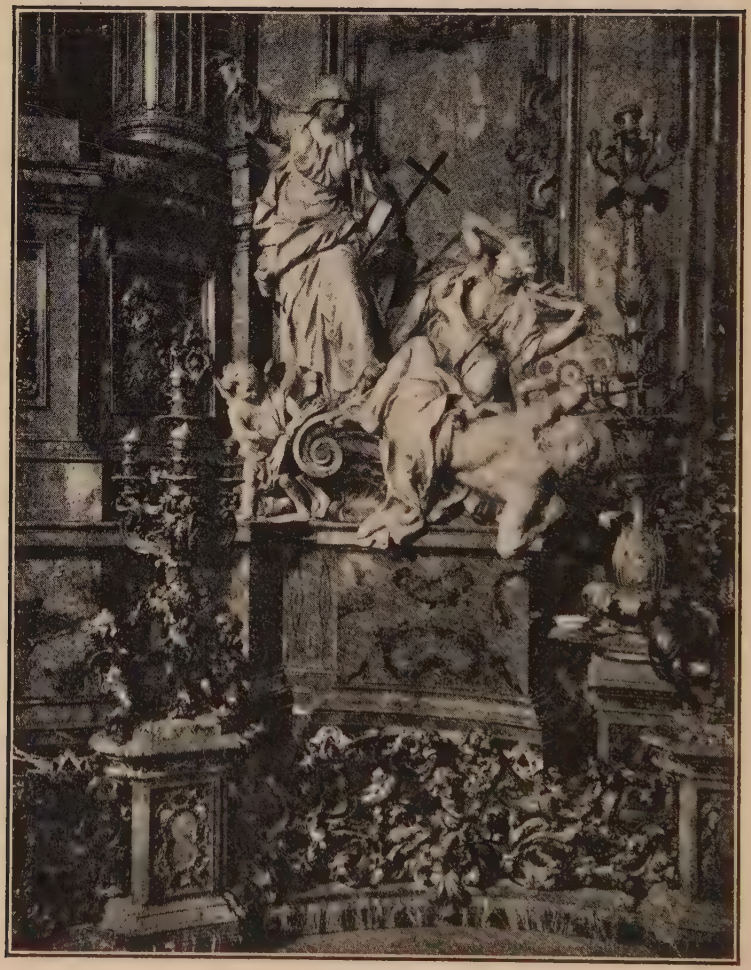
As the historian Wylie has truthfully observed,

> "The hope that he would 'be as God,' led man to commit the first sin; and that sin was perfected when the pope exalted 'himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.' " [17]

"If God humbling Himself to take the place of man be 'the mystery of Godliness,' man exalting himself to take the place of God is surely 'the mystery of iniquity' " (see 2 Thessalonians 2:7), says Grattan Guinness. When we compare Jesus Christ, who counted being on an equality with God a thing not to be grasped, but divested Himself of all heavenly glory and position to come to this world to be the servant of all, to humble Himself, and to become obedient to death on a criminal's cross, with the unparalleled claims of the Pope of the Roman Catholic Church, then we can see that the papal system is the very antithesis of Christianity, and the Pope indeed the Antichrist.

Self-exaltation made a Satan out of a Lucifer. Humility made a Saviour out of the Son of God. Of which spirit is the Pope?

[15] "Western Watchman," Aug. 1, 1912. [16] Ephesians 2:20; 5:23.
[17] "The Papacy," page 13.



PERSECUTING "HERETICS"

This striking and significant bit of statuary stands in the Church of the Jesuits, Rome. It depicts the Church as treading upon and punishing those who disagree with her.

CHAPTER VIII

Daniel's Prophetic Picture of the Papacy

IN THE seventh chapter of the book of Daniel we find some of the most challenging statements concerning the papal system that are to be found in all the realm of literature, sacred or profane. And Daniel gears his description of the Papacy with the history of the world in such an integral way that there exists not the slightest chance of mistake in identification.

Daniel declares that in prophetic vision he saw "four great beasts" arise in the world, representing four dominant kingdoms. (These four kingdoms are the same as in Daniel's great metallic image, chapter 2.) The first beast, a lion, symbolized Babylon. The second, a bear, was Medo-Persia. The third, a leopard, represented Greece. The fourth beast, "dreadful and terrible, and strong exceedingly," was the Roman Empire.[1]

Daniel says that this fourth beast had "ten horns," and "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."[2]

Daniel was particularly interested in this fourth beast,—its ten horns and, especially, the "little horn;" so of the interpreting angel he inquired their significance. The angel's answer was:

"The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time."[3]

[1] For full evidence and particulars respecting these four beasts and their signification, see the verse-by-verse exposition, "Daniel and the Revelation," by Uriah Smith, and published by the publishers of this book.
[2] Daniel 7:8. [3] Verses 23-25.

ARCH OF TITUS AND THE COLOSSEUM

Looking through the historic Arch of Titus, which was erected to commemorate his capture of Jerusalem, is seen a section of the wall of the Colosseum. In the Colosseum countless thousands of Christians were put to death for their faith by the Roman emperors.

History substantiates to the minutest detail every phase of this divine prophecy. By the year 476 A. D., the Roman Empire was divided among ten Teutonic kingdoms, which became the progenitors of our modern European nations. The Papacy was beginning to assert itself as a sovereign power in the world during the break-up of Rome; but, in order for its sovereignty to be firmly established, it was necessary to pluck "up by the roots" three of the ten "horns," or kingdoms. These were Arian powers who withstood the advance of the Papacy—the Vandals; uprooted in 534 A. D.; the Ostrogoths, in 554 A. D.; and the Lombards, in 754, A. D.

That this "little horn" power of Daniel 7 is the Papacy is amply attested by many facts. First, as the prophecy requires, the Papacy arose to supremacy in the territory of Rome during the time of the dissolution of the Empire. Second, three kings were "uprooted" that the Papacy might be established. Third, it is a religio-political power, just as Daniel had predicted, for, while asserting its power over kings, it at the same time was "speaking great words against the Most High," and was attempting to change God's law. It was just such a priest-king as the Pope that Daniel saw. Fourth, it wore out the saints of the Most High. Fifth, its supremacy lasted 1260 years, just as Daniel had predicted. Let us consider some of these particulars in detail.

"HE SHALL SPEAK GREAT WORDS AGAINST THE MOST HIGH"

Surely, in the chapter immediately preceding we have adduced an abundance of proof that the Pope of Rome "opposeth and exalteth himself above all that is called God."[4] No one in the entire history of the world has ever claimed such divine prerogatives and presumed to take the place of God on earth as has the Pope. In this he is in a class apart, and he alone fills the picture Daniel here drew.

"SHALL WEAR OUT THE SAINTS"

In Chapter IV of this book we have shown that it is the established policy of the Roman Catholic Church to persecute "heretics" whenever and wherever she has the power. (See page 51.) In letters that drip with the blood of the martyrs, history

[4] 2 Thessalonians 2:4.

DOMINIC ORDERS ALBIGENSES EXTERMINATED

This painting hangs in the Vatican, and depicts St. Dominic, one of the great figures in the Catholic Church in medieval times, commanding Montifiore (Simon de Montfort), a civil prince, to take his army and proceed to the extermination of the Albigensian "heretics." History records that he fulfilled the charge all too well. Roman Catholicism often says that she did not persecute or kill during the "Dark Ages," but that all such work was done by the civil power. This Catholic painting shows that the Church, which was supreme in those days over the State, ordered the State to do its bidding, even to the martyring of those who disagreed with Catholicism.

records the tragic truth all too well that the Papacy has worn out the saints of the most high God. Says the historian Lecky:

"That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history. The memorials, indeed, of many of her persecutions are now so scanty that it is impossible to form a complete conception of the multitude of her victims, and it is quite certain that no powers of imagination can adequately realize their sufferings." [5]

The English writer, H. Grattan Guinness, in like vein says:

"Every Catholic country in Europe, Asia, and America, had its INQUISITION, and its consequent unexplained arrests, indefinitely long imprisonments of innocent persons, its secret investigations, its horrible torture chambers, and dreadful dungeons, its *auto da fés,* or burnings of obstinate heretics, and its thousand nameless cruelties and injustices."

"*It has been calculated that the Popes of Rome have, directly or indirectly, slain on account of their faith, fifty millions of martyrs;* fifty millions of men and women who refused to be parties to Romish idolatries, who held to the Bible as the Word of God, and who loved not their lives unto death, but resisted unto blood, striving against sin." [6]

Surely, no system other than the Papacy fulfills this particular of the prophecy. There is no possibility of mistake here.

"CHANGE TIMES AND LAWS"

The American Revised Version translates this phrase much better when it says, "He shall think to change the times and the law." The context forces us to the one conclusion that "the times and the law" here referred to are the times and the law of "the Most High," i. e., God's.

Has the Papacy sought to tamper thus? The Catholic Encyclopedia says:

"The Church, . . . after changing the day of rest from the Jewish Sabbath, or seventh day of the week, to the first, made the Third Commandment refer to Sunday as the day to be kept holy as the Lord's Day." [7]

Here is a candid statement by the Catholic Church itself that it has changed the time in the law, for in the law of God the Sabbath is the seventh day of the week, not the first.

[5] "History of the Rise and Influence of the Spirit of Rationalism in Europe," W. E. H. Lecky, vol. II, p. 32. [6] "The Approaching End of the Age," pages 204, 212.
[7] Vol. IV, page 153.

Furthermore, as we alluded to in the preceding chapter, the early Christian church, through its spirit of compromise with sun-worshiping paganism, gradually began to observe Sunday as the weekly rest day rather than the Sabbath of the fourth commandment. Eventually this custom became so universal that the Catholic Church put her stamp of approval upon it, thus officially changing the time in the law. Here is the testimony of some Roman Catholic writers on that point:

"*Ques.*—Which is the Sabbath day?

"*Ans.*—Saturday is the Sabbath day.

"*Ques.*—Why do we observe Sunday instead of Saturday?

"*Ans.*—We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A. D. 336), transferred the solemnity from Saturday to Sunday." [8]

And all this is in perfect agreement with the claim of the Papacy that it can change God's law at will:

"The Pope is of so great authority and power that he can modify, explain, or interpret even divine laws. The Pope can modify divine law, since his power is not of man but of God, and he acts as vicegerent of God upon earth with most ample power of binding and loosing his sheep." [9]

Thus, in another instance, we have found that the Papacy measures up in every detail to the specifications of Daniel's prophecy.

FORMAL SUPREMACY FOR 1260 YEARS

Daniel declared (verse 25) that the "little horn" power would persecute the saints of the Most High for "a time and times and the dividing of time." The word "time" is a Hebrew expression for "year;" and, inasmuch as "times" means two years, we have here a period of three and a half years. The Hebrew prophetic year contained 360 days, therefore three and a half years give us 1260 prophetic days. In prophetic time, and in accordance with the Biblical rule of Ezekiel 4:6, "each day for a year," we must reckon here on a period of 1260 years. This is in harmony with the historic interpretation of many Protestant commentators.

[8] "The Convert's Catechism of Catholic Doctrine," by Rev. Peter Geiermann, C. SS. R., p. 50, 2d ed., 1910. (This work received the "apostolic blessing" of Pope Pius X, Jan. 25, 1910.)

[9] Ferraris' Ecclesiastical Dictionary (R. C.), article on the Pope. See footnote on page 81 of this book for papal indorsement of this dictionary.

If the power described by Daniel is the Papacy, then we should find in the history of that church a 1260-year period of supremacy.

History tells us that in the year 533 A. D., the emperor Justinian issued his famous letter imperially recognizing the Bishop of Rome (the Pope) as the head of all the bishops. This letter had all the effect of a decree, and was later counted as such when inserted in the Justinian code. Five years later, in 538, the imperial army under the leadership of Belisarius successfully defended Rome against the Goths under King Witiges. Of this crucial time the English historian, George Finlay, says:

"With the conquest of Rome by Belisarius, the history of the ancient city may be considered as terminating; and with his defense against Witiges commences the history of the middle ages." [10]

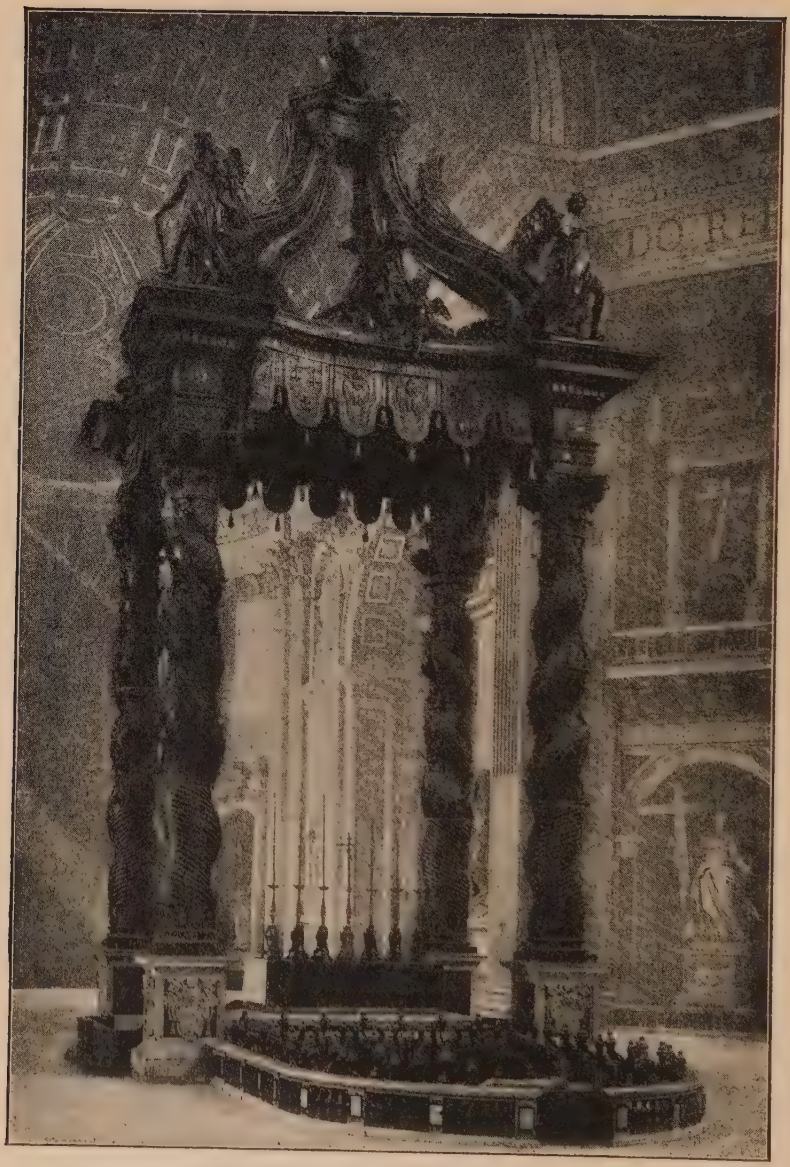
Furthermore, in the year 538 a new pope, Vigilius, was placed upon the papal throne by Belisarius to succeed Pope Silverius, who was accused of an attempted betrayal of the city of Rome to the Gothic king.

Thus, in 533 came the memorable letter, or decree, of Justinian recognizing the supremacy of the Pope, and in 538 came the stroke with the sword at Rome cleaving the way, and setting on the papal throne the first of the new order of popes. With this five-year period, 533-538, therefore, begins the 1260-year period of papal supremacy in the world.

Just 1260 years after the emperor Justinian had declared the supremacy of the Pope in 533, we find France during the throes of the Revolution in 1793 issuing a decree aiming at the overthrow of the Papacy, and just 1260 years after Justinian's decree became effective in 538 we find the French Directory under General Berthier deposing the Pope in 1798. For many hundreds of years the Papacy had worn out "the saints of the Most High," but in the years 1793-1798 its medieval power was broken.

How wonderfully accurate is the fulfillment of Bible prophecy! And how fully does the Papacy meet every particular of Daniel 7! Surely, none other but God gave Daniel these visions of history in advance, and no one but the Pope and his church fulfill these prophetic forecasts.

[10] "Greece Under the Romans," page 295.



THE HIGH ALTAR OF ST. PETER'S

To many Catholics this is the most sacred spot in the world, for below this altar lie the alleged bones of the apostle Peter. The canopy over the altar is 95 feet from the pavement. It is said that the bronze in the four supporting columns was obtained from melting and recasting a hundred of the gods of pagan Rome, obtained from the Pantheon.

Chapter IX

Rome Counterfeits Calvary

In the very next chapter of Daniel, under the symbolism of a "little horn" again, we find another phase of papal Rome portrayed:

"Yea, he magnified himself even to the Prince of the host, and from [margin] Him the daily sacrifice was taken away, and the place of His sanctuary was cast down," or, as the American Revised Version has rendered the passage, "Yea, it magnified itself, even to the Prince of the host; and it took away from Him the continual burnt offering, and the place of His sanctuary was cast down."[1]

This has reference to the substitution by the Roman Catholic Church of the Mass and a system of human mediators between man and God for the all-sufficient sacrifice of Christ upon Calvary and His priestly mediation for sinners in the sanctuary above. In this attempted substitution we find the crowning sin of the Papacy.

CHRIST SUPERSEDED LEVITICAL SYSTEM

In the old dispensation the entire antitypical service of the earthly sanctuary was a "continual" system of mediation. By faith Israel was brought into constant, continual connection with God. That whole system was given as a "continual" object lesson of the future death of "the Lamb of God," and of the consequent priesthood of Christ in the heavenly sanctuary. (See Hebrews 8:1-6.)

Type met antitype and shadow met substance when Christ was crucified. From that moment the earthly Levitical system of mediation and priesthood was superseded by Christ Himself, "the Prince of the host." But the Roman Catholic Church has stepped in and has declared its priests the successors of the Levitical system, and its sacrament of the Mass a continuation of the offerings made in the tabernacle in the wilderness. Thus, no room is left for Christ's mediation and priesthood, which are cardinal and absolutely requisite features of the work of Christ in the new dispensation.

[1] Daniel 8:11.

Let us consider some of the Scriptural texts that forever stand in the way of the Mass and the priesthood of Catholicism:

"The [Levitical] law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore." [2]

The Bible teaching, then, is that the Son of God, as our High Priest, has supplanted the old dispensation system of priests and human mediation. What room does this leave for the priests of Rome unless they rob Christ of His office?

"Now in the things which we are saying the chief point is this: We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man." [3]

CHRIST OFFERED UP DAILY

The Bible declares that the *one* sacrifice of Christ on Calvary was an all-sufficient atonement for the sins of men. The Catholic Church, however, re-sacrifices Christ at ten thousand altars every day:

"We, therefore, confess that the sacrifice of the mass is and ought to be considered one and the same as that of the cross, as the victim is one and the same, namely, Christ our Lord, who immolated himself, once only, after a bloody manner, on the altar of the cross. For the bloody and unbloody victim are not two victims, but one only, whose sacrifice is daily renewed in the eucharist. . . .

"This being the case, it must be unhesitatingly taught that, as the holy Council has also explained, the holy sacrifice of the mass is not a sacrifice of praise and thanksgiving only, or a mere commemoration of the sacrifice accomplished on the cross, but also a truly propitiatory sacrifice, by which God is appeased and rendered propitious to us." [4]

You will note that Catholicism emphatically affirms that the Mass is not merely symbolic or representative, but the actual death of Christ every time it is offered, although without blood. Another Catholic writer says:

"As there is never a moment of the day or night when the mass is not being offered in some part or other of the world, so there is never a mo-

[2] Hebrews 7:28. [3] Hebrews 8:1, 2, A. R. V.
[4] "Catechism of the Council of Trent," translated by Rev. J. Donovan, D. D. (R. C.), p. 226.

THE INTERIOR OF ST. PETER'S

This is the largest edifice for Christian worship in the world, and is in many respects the leading church of Roman Catholicism. Under its high altar are the alleged remains of the apostle Peter, and it is said that the church is built upon the spot where he was crucified.

ment when the Divine Victim sacrificed on Calvary ceases to be in a state of immolation." [5]

SAYS MASS BETTER THAN CALVARY

But as if these statements were not enough, Cardinal Vaughan has said:

"So far as the practical effects upon the soul are concerned, the holy mass has in some senses the advantage over Calvary. The reason is this: on the cross we are redeemed, but on the altar the work of our redemption is carried out." [6]

No wonder Daniel declared that the Papacy "magnified itself, even to the Prince of the host," when we find it declaring that its Mass is better than Christ's sacrifice on Calvary!

[5] "The Veiled Majesty," W. J. Kelly (Roman Catholic priest), p. 272.
[6] "On the Holy Sacrifice of the Mass," Herbert Cardinal Vaughan, page 42

But the Bible clearly teaches the sufficiency of the *one* death of Christ nineteen hundred years ago:

"*Who needeth not daily,* like those high priests [of the Levitical system], to offer up sacrifices, first for his own sins, and then for the sins of the people: for this He did *once for all,* when He offered up Himself." [7]

"Every priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins: but He, when He had offered *one sacrifice for sins forever,* sat down on the right hand of God." [8]

In the light of these texts, the Roman Catholic Mass is nothing more than idolatry of a wafer, and a means of obscuring the true place of Christ.

PRIESTS MEDIATORS BETWEEN GOD AND MAN

The power conferred upon the priests of Rome as the administrators of the Mass opens the way for the claim that they are mediators between God and man. One of the greatest writers of the Church, St. Alphonsus Liguori, says the priest is, as it were, "the creator of his Creator." After describing the wonder of that occasion when Joshua commanded the sun to stand still, Liguori says:

"But our wonder should be far greater when we find that in obedience to the words of his priests, '*Hoc est corpus meum* [this is my body],' God himself descends on the altar, that he comes wherever they call him, and as often as they call him, and places himself in their hands, even though they should be his enemies. And after having come, he remains, entirely at their disposal; and they move him as they please, from one place to another; they may, if they wish, shut him up in the tabernacle, or expose him on the altar, or carry him outside the church; they may, if they choose, eat his flesh, and give him for the food of others. . . .

"Thus the priest may, in a certain manner, be called the creator of his Creator, since by saying the words of consecration, he creates, as it were, Jesus in the sacrament, by giving him a sacramental existence, and produces him as a victim to be offered to the eternal Father. . . .

"When he ascended into heaven, Jesus Christ left his priests after him to hold on earth his place of mediator between God and men, particularly

[7] Hebrews 7:27, A. R. V. On this point of one sacrifice see also Hebrews 9:12; 10:10.
[8] Hebrews 10:11, 12, A. R. V.

THE FOUNTAIN OF TREVI, ROME

The Catholic Church recognizes the influence of the eye over man's emotions; hence it has embellished its cathedrals, basilicas, and churches with the finest of medieval art. Rome itself is one of the greatest art centers in the world.

on the altar. 'Let the priest,' says St. Laurence Justinian, 'approach the altar as another Christ.' " [9]

Note the contrast between Liguori's last paragraph and the following from the Scriptures:

"There is one God, and ONE MEDIATOR between God and men, the Man Christ Jesus." [10]

But Liguori, in the same volume, goes a step further in trying to put the human priest in Christ's place:

"The priest holds the place of the Saviour himself, when, by saying, '*Ego te absolvo* [I absolve you],' he absolves from sin." [11]

[9] "Dignity and Duties of the Priest; or Selva," by St. Alphonsus Liguori, Benziger Brothers, New York, "printers to the Holy Apostolic See," 1889, pp. 26, 27, 31, 34. The Catholic Encyclopedia, vol. I, page 340, says the Church "allows confessors to follow any of St. Alphonsus's own opinions without weighing the reasons on which they were based," indicating that his words are hardly less authoritative in the Church than an ex cathedra utterance of the Pope himself.

[10] 1 Timothy 2:5. [11] Page 35.

At the altar of the Mass, then, in the confessional booth, and in many other different ways, the priest of Rome presumes to fill the offices Christ only can occupy. In the ceremony of the Mass the Roman priest attempts to repeat the sacrifice of Calvary. Yes, the Papacy has tried to rob Christ of His continual mediation, just as Daniel's prophecy predicted.

Thus Rome attempts to destroy the very essence of Christianity. The great purpose of the incarnation of the Son of God and of His vicarious death was that divinity and humanity might be brought into a personal and intimate relationship. Oneness with God through the mediation of Christ is the supreme privilege of the believer. Direct access to God is afforded by Jesus Christ our Lord "in whom we have boldness and access with confidence by the faith of Him." [12] With Christ as our High Priest, we can come directly and boldly to God, "for we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." [13]

The purpose of Christianity is to effect a union between Christ and the human soul. In Him divinity and humanity meet, for when the Son of God became the Son of man, a meeting place between God and man was provided. What a frightful tragedy, then, is the attempt of the Roman Catholic Church to interpose its system of priestly mediation between a man and his God! What a pity to hide the beautiful simplicity of the gospel beneath a mass of priestly interposition and interference!

The blessed privilege of direct communion with God through Christ without the intervention of pope or priest,—such is the very kernel of the gospel of Christ, and such is the true message of Protestantism.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith." [14]

And how assuring is the promise of our Master and Mediator, "Him that cometh to Me I will in nowise cast out"! [15]

[12] Ephesians 3:12. [13] Hebrews 4:15, 16. [14] Hebrews 10:19-22. [15] John 6:37.

CHAPTER X

The "Deadly Wound" Healing

SPEAKING of the religious phase of the Roman Empire under the symbolism of a seven-headed, ten-horned beast, John the revelator says:

"I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." [1]

This verse, as you can see, contains three distinct prophecies: (1) The infliction of a near-mortal wound upon the Papacy; (2) The healing of that wound; (3) The admiration of the world centered upon the Papacy.

The "deadly wound" here forecast found its fulfillment in the Protestant Reformation, in the French Revolution, and culminated in the apparently mortal thrust at the very heart of the Papacy when the Pope was deposed and imprisoned by the French in 1798. With the papal throne vacant and a decree promulgated that no successor would be allowed on the pontifical throne, half the world thought the Papacy was gone forever. This religio-political power, which had raised up kings and dethroned them, which had made and unmade empires, which, for hundreds of years, had ruled the affairs of Europe and the consciences of men with an iron hand, appeared to have been given its death stroke, from which there was little possibility of recovery.

GREATEST NOW SINCE REFORMATION DAYS

But John declared that he saw this "deadly wound" healed, and although predictions have been legion during the past century and a quarter that the Papacy would never rise to a point of dominance in the world again, and although from a human point of view its revival has at times seemed most unlikely, yet in conformity with the tenor of this prophecy, to-day *we find the Papacy with more power and prestige throughout the world than at any time since the Protestant Reformation!*

Let us hastily sketch the world status of Roman Catholicism to-day: The World War did away with three of the chief enemies

[1] Revelation 13:3.

of the Pope without so much as the lifting of his finger,—the Kaiser, the head of the Lutheran Church; the Czar, the head of the Greek Catholic Church; and the Sultan, the caliph of Mohammedanism. In Europe, the World War turned the wheel of fortune in a most amazing way for the Pope. So far as an international figure was concerned, the "Holy Pontiff" was not a commanding influence before the war. But as the one neutral power in Europe during that epochal conflict, he was in a position to command the deference of all parties. The Vatican, long ago declared to be "the best listening post in Europe," took on a new and strategic importance to the combatant nations. Protestant England, declaring she could not afford to be unrepresented at "the court of the Holy See," sent an ambassador thereto with the promise that when the war stopped her representative would be recalled. France, whose break with the Papacy in 1904-05 had rocked Europe to its foundations, also dispatched an envoy to the Pope.

But when the war was over, the Vatican had so advanced in international prestige that England was forced to maintain her ambassador there. Indeed, at the outbreak of the war only fourteen nations were accredited to the court of the Vatican. At the present time, officially and unofficially, more than thirty-five are represented there, and, with Italy having recently provided for an ambassador to the Pope, of all the major Occidental powers only Russia and the United States remain outside the fold of papal diplomacy! It is to be doubted whether any one nation in the world has the power and influence in the field of international relations to-day that the Pope of Rome has, especially since the restoration of his temporal power.

The Papacy has greatly strengthened its position in Europe by several concordats since the war. In Poland, a rejuvenated nation of 30,000,000 souls, the Catholic Church has a preferred position, which makes Catholicism virtually the religion of the State. It dominates the entire educational system. Non-Catholic denominations operate there only under the greatest difficulties, and, in some cases, under persecution. In Austria, a Roman Catholic prelate was chancellor of the government for years.

The Lutheran Church suffered immeasurably in Germany as the result of the war, and postwar years have been a reaping time

for Catholicism. The Catholic party holds the balance of power in the Reichstag. In Bavaria, the Catholic Church is supreme, especially in educational matters. The Rhineland is almost solidly Catholic.

The Papacy has tightened its hold upon several of the Balkan States during the past few years, and upon the Baltic States as well.

France, where anticlericalism was so strong a quarter of a century ago, is now most conciliatory toward the Church, and seemingly aspires to her old relation as "the eldest daughter of the Church," and as "the protector of the Papacy."

The Iberian Peninsula is, of course, solidly Catholic; and Italy, by the recent Italo-Vatican Pact, has swung into line in a way that should delight the most medieval and ultramontane Catholic.

IS ENGLAND SELLING OUT TO THE POPE?

England, for centuries the bulwark of Protestantism, is gradually succumbing to the Papacy. Not that the Pope is capturing Britain, but the national church there is selling out to him. The drift back to Rome within the Anglican Church—called the "Anglo-Catholic Movement"—has within recent years assumed the proportions of a national tragedy. To-day one out of every four clergymen in the Established Church in England is in favor of, and openly working for, reunion with Roman Catholicism. Every Sunday upon more than one thousand altars of the Protestant State Church the Roman Mass is celebrated. In hundreds of churches throughout Britain the services differ in no essential from those of a Roman Catholic Church. The author personally visited more than a score of these "Anglo-Catholic" churches when in London in 1924, and saw candles, incense, saints, holy water, Latin prayers, vestments, Mary worship, auricular confession, the eastward position, the monstrance, the wafer, the reservation of the sacrament, the same as in any Catholic church. Many of these so-called Protestant churches have prayers for the dead, devotions to "Our Lady," extreme unction, the use of the rosary, to such an extent that a Catholic would feel perfectly at home there.

A majority of the clergy in the Established Church voted for changes in the Prayer Book, which would allow the Mass, prayers

CONSIDERING PRAYER BOOK REVISION

The Council of the Church of England that voted for a revision of the Prayer Book, which would admit of certain Romish practices. The revision here voted was afterwards refused by Parliament; but many of the clergymen of the church are going ahead with the practices that are a long step toward Roman Catholicism.

for the dead, etc. When the matter was brought to Parliament, the Revision was defeated by a scant margin. The then Archbishop of Canterbury resigned because Parliament had voted against the Revision. Now the Revised Prayer Book, with its Romish practices, is being used in many of the churches, Parliament or no Parliament! A strong group of leaders, with millions of adherents, are looking Romeward; and they brook no restraint that a Protestant nation seeks to put upon their going over to Rome.

In Central and South America the Catholic Church for centuries has had things her own way, although Ecuador and one or two other States there have at times valiantly tried to break the hold of the Papacy upon the government. Mexico is, perhaps, the only spot in the world where Catholicism is at the present time

experiencing vicissitudes; and, because of the fanatical zeal of the uneducated masses and their willingness to use any means to get for the Church what she demands, she may win out there yet.

CATHOLICISM GAINING IN NON-CHRISTIAN LANDS

In heathen lands the Catholic Church has been pouring in millions of money and thousands of the clergy in an effort to Catholicize the natives. In China there are more than 2,000,000 Catholics; in India, nearly 3,000,000; and in Africa, almost 3,000,000. The sixty-nine Catholic orders for men and the one hundred eighty orders for women send thousands of monks and nuns into these mission lands every year.

The 1928 Eucharistic Congress in Australia gave Catholicism a mighty impetus in the antipodes, and the Church there is becoming more and more mandatory in her insistence for state money for her schools. Canada is almost solidly Catholic in her most populous eastern cities; and in some of the eastern provinces the Church has a grasp on public affairs that is almost tantamount to a state religion.

Russia, of course, was for centuries the keystone in the arch of Greek Catholicism, but the Bolshevist *régime* has made a great effort to stamp out the one-time State church there. Of recent years, the Pope has been making overtures to the entire Eastern Church, looking toward eventual reunion with Roman Catholicism; and such a thing is not without the range of probability.

CATHOLICISM IN THE UNITED STATES

Catholicism in the United States is enjoying its greatest popularity since the founding of the nation. A Roman Catholic ran for the Presidency of the United States recently, and received the largest popular vote of any defeated candidate in the history of the nation,—15,430,718 votes. Only three men have ever received more votes,—Coolidge received 15,725,016 in 1924, Harding 16,152,200 in 1920, and Hoover 21,943,328 in 1928.

The Chicago Eucharistic Congress of 1926 was the greatest religious spectacle the nation has ever witnessed. Its riot of color, pageantry, and pomp made a profound impression upon thousands of non-Catholics.

The power of Catholicism in the United States is remarkable in the large cities. New York, next to Rome, is the strongest

Catholic center in the world, and there, and in such cities as Boston, Chicago, and San Francisco, for example, the Catholic Church has things pretty much her own way. Great deference is paid her by the metropolitan newspapers, so much so, in fact, that they very rarely print anything that her clergy could construe as derogatory. The Church has a regular system of boycott on those papers that say anything against her. In politics the Catholic Church is so powerful in this country that one of her own journals has boasted that "the public man who antagonizes the Catholic Church in these days is a political suicide." [2]

CATHOLICS ONE OUT OF EVERY SIX HERE

Catholicism in the United States is represented by one apostolic delegate; fifteen archbishops, of whom four are cardinals; ninety-nine bishops; and twenty-five thousand seven hundred and seventy-three priests.[3] The number of those in the religious orders—monks, nuns, brothers, sisters, etc.—is estimated at from 100,000 to 150,000. The Knights of Columbus, one of the militant bodies of Catholic men, number around three quarters of a million at the present time. Roman Catholics number about 18,000,000. The Church gives "the Catholic population" at about 20,000,000. This includes all those who have never formally repudiated the Church although they may not be communicants at the present moment. The Catholic per cent of the total population of the country in the year 1790 was .78; in 1820, 2.32 per cent; in 1840, 5.85 per cent; in 1860, 9.65 per cent; in 1880, 14.09 per cent; in 1900, 15.78 per cent; and in 1920, 18.76 per cent.

The Church has more than 70 weekly newspapers and magazines, which wield a big influence. Approximately 2,500,000 children and youth are in her parochial schools and colleges, giving her a solidarity, which, in time, is destined to exert a powerful influence for the Church.

The general prestige of the Church has increased a hundredfold in recent decades. More and more are non-Catholics catering to Catholic ideas, as, for instance, in the observance of such church festivals as Good Friday and Lent, which has grown apace during recent years. Protestants are daily becoming more supine in their opposition to Catholic aggression, and the one-time con-

[2] "Western Watchman," May 16, 1912.
[3] See The Official Catholic Year Book, 1928, page 116.

viction regarding the principles that forever separate Catholicism and Protestantism is rapidly being lost by the latter. Catholicism keeps its morale sharpened to a fighting edge, while Protestantism has allowed hers to disintegrate. Thus, with little opposition, Catholicism sweeps on to new victories in the United States.

SAYS CONFLICT BETWEEN CHURCH AND STATE IMMINENT

So bold has the Church become in this country that her spokesmen are openly declaring that the time is coming when a head-on collision will occur between certain Catholic principles (such as we have sketched in Chapters III to VI) and the American principles that are in opposition. To cite but one example: The eminent English author, Hilaire Belloc, one of the most influential lay Catholics in the world, made a visit to America soon after the war, giving special study to the religious situation here. In a magazine article first, and in a book later, Belloc plainly tells us that Catholicism can not long brook the American idea of tolerance in religion, of freedom, of authority. He declares there is always *"the necessary conflict between the Civil State and Catholic Church where the two are not identified,"* for, he says, the Catholic religion is for the Catholic "a supreme authority superior to any claims of the State."[4] He then says, respecting the coming conflict between the State and Church in America:

"In general, that conflict with which Europe is acquainted to the full, and which has filled the history of two thousand years, from the time of Nero to our own, is inevitable.

"Now we in Europe, being so familiar with this, taking it for granted, and knowing that the conflict is always potentially present, arrange for it in various ways; by certain compromises and anomalies in one time; by vigorous persecution in other times; by accepting corporate union between the faith and the civil power. In all these ways the strain is resolved or postponed, and an equilibrium, stable or unstable, preserved. But no one can know the United States without admitting that when the conflict shall there arise, an equilibrium will not be established or preserved, for the conflict will be novel and will seem monstrous. On the one side you have a plain affirmation that the law is the law and must be obeyed, and indignant surprise on the rejection of what seems so obvious and universal a rule. On the other, you will have, as you have had throughout history, resistance to and denial of that rule."[5]

[4] See "The Contrast," Hilaire Belloc, McBride & Company, New York, 1924 pp. 160-166. [5] Id., pages 164, 165.

AT THE CHICAGO EUCHARISTIC CONGRESS

The Catholic Church makes much of the pomp, parade, and pageantry connected with such occasions as the annual Eucharistic Congress held in various parts of the world. In 1926 the Congress was held in Chicago, and the photograph above shows the huge crowd on "Women's Day" at Soldiers' Field.

If that is not a plain statement that the Church intends to contest fundamental American principles, then what is it?

AIMING AT CHIEF PROTESTANT NATIONS

In full-face capitals, a document issued from the Catholic University of America at Washington, D. C., has said: "OUR PURPOSE IS TO MAKE AMERICA DOMINANTLY CATHOLIC." And in an issue of *The Missionary,* an official Catholic journal published at Washington, D. C., we find this meaningful paragraph:

"It seems to me that the main support of Protestantism comes from the United States and England. . . . If we put an end to this effort in England and the United States by making these nations predominantly Catholic, we will have removed the chief obstacle to the conversion of the whole world to the true faith. . . . A vigorous effort in the United States

at this time will reduce the opposition to an insignificant condition. . . . In the course of another century, the [Protestant] sects will be a study for the historian and antiquarian along with Arianism." [6]

A WORLD-WIDE CATHOLIC RENAISSANCE

Thus we see how world-wide is the renaissance of Roman Catholicism during recent years. With the breach now closed between Italy and the Vatican, we can expect a much more aggressive spirit to be exhibited by the Church in the immediate future. Surely the words of the prophet respecting the healing of the "deadly wound" are being fulfilled before our eyes to-day. The noted Catholic writer, Jean Carrère, declares: "The Church at this moment is stronger than she has ever been." [7]

We have studied the first two clauses of the threefold prophecy contained in Revelation 13:3. The third reads: "All the world wondered after the beast." James Moffatt has translated this verse thus: "One of his heads looked as if it had been slain and killed, but the deadly wound was healed, and the whole earth went after him in wonder."

Weymouth's New Testament in Modern Speech has it: "I saw that one of his heads seemed to have been mortally wounded; but his mortal wound was healed, and the whole world was amazed and followed him."

Just how the latter aspect of this prophecy is to be fulfilled the prophet does not detail, but inasmuch as Bible prophecy is infallibly accurate, and inasmuch as the Catholic Church has risen from what many declared to be its deathbed to such heights as we witness to-day, we can be assured that the rest of this prophecy will also be fulfilled.

HER HEYDAY WILL BE BRIEF

But you will ask, Is the world then destined to experience the "Dark Ages" again?

No, not if you mean centuries of persecution and dominance by the Papacy. Although the thirteenth to the eighteenth chapters of Revelation clearly teach the universal resurgence of the Catholic Church in the last generation before the second coming of Jesus Christ, yet these same Scriptures also tell us that her final inning will be a brief one. John speaks of a "one hour"

[6] Issue of May, 1910. [7] "The Pope," page 245.

INTERNATIONAL PHOTO

The members of the diplomatic corps of those nations accredited to the Holy See gathered to congratulate Pope Pius XI on the solution of the Roman Question. Sixth from the left in the first row sits Cardinal Gasparri, the papal secretary of state.

period of papal supremacy in two different passages, and of "one day" in another. These are symbolic of a brief period. (See Revelation 17:12; 18:8, 17.) And the same prophecy that declares that the kings of the earth will "have one mind, and shall give their power and strength unto the beast" also declares that they will turn and rend and destroy her. (See Revelation 17: 13, 16.) The Church again will rise to such preëminence in the world that she will declare, "I sit a queen, and am no widow, and shall see no sorrow"! But the very next words are, "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Revelation 18:7, 8.

The context of these particular prophecies shows clearly that they find their fulfillment "in the last days" when the Son of man is about to appear in the clouds of heaven, "having on His head a golden crown, and in His hand a sharp sickle." He comes then to reap the harvest of the earth, which He Himself declared to be "the end of the world." (Revelation 14:14; Matthew 13:39.)

WHERE DO YOU STAND?

In that day there will be two classes only on the earth,—those who have worshiped "the beast," and have said, "Who is like unto the beast?" and those who have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name." Revelation 13:4; 15:2. The first will go to eternal destruction with "the beast;" the others will receive everlasting salvation at the hand of Jesus Christ when His government shall succeed all the governments of the earth.

The vital question at issue is one of loyalty to Jesus Christ and His word or to the man on the Tiber who declares he holds the place of God on earth and who affirms that his word is to be accepted above the Bible.

Where are you standing in this momentous conflict?

ST. PETER'S AND THE VATICAN

In the center is St. Peter's Cathedral, 700 feet long. To the right is one corner of the Vatican, the Pope's residence. In the foreground is the beautiful piazza of St. Peter's and the celebrated colonnades and fountains of Bernini. The piazza is approximately 1,100 feet long and 800 feet wide. In the middle of the ellipse towers the famous obelisk of Heliopolis.

Chapter XI

An Appeal to Protestants

In an epoch when the Papacy is resurgent, when Protestantism has lost much of its one-time virility, and when a conflict is looming that will dwarf the struggle of the Reformation days of the sixteenth century, surely it is seemly for us to consider some of the opportunities and duties of true Protestants in such a time. In order to do this clearly and succinctly, let us first consider some of the chief differences between Protestantism and Catholicism:

Protestantism accepts the Bible as the supreme rule of faith and practice. Catholicism declares tradition "more clear and safe."

Protestantism concedes to every individual the right to read the Bible for himself, and, guided by God's Holy Spirit, to form his own judgments and conclusions. Catholicism sets up the Church as the sole interpreter of the Scriptures, and forbids her members reading any but versions annotated and explained by the fathers of the Church.

Protestantism holds that if thou shalt "believe on the Lord Jesus Christ, thou shalt be saved," and that "there is none other name under heaven [than the name of Jesus] given among men, whereby we must be saved." Catholicism declares that "for every human creature it is necessary for salvation to be subject to the authority of the Roman pontiff."

Protestantism asserts the sufficiency of the sacrifice made "once for all" on Golgotha's cross. Catholicism affirms the need of "a continual sacrifice . . . besides the one sacrifice offered by our Lord Jesus Christ on Mt. Calvary."

Protestantism believes that "He [Christ] is the head of the body, the church," and that "the head of every man is Christ." Catholicism declares that the Pope is "the head of the whole church, the father, and doctor of all Christians."

Protestantism believes in the fullness of religious liberty, which implies freedom of choice, worship, belief, press, and speech. Catholicism holds that "error" and "heretics" have no rights, that the Church may proscribe those who differ with her

in practice or doctrine, and that Catholicism should be the sole religion of the State.

Around these fundamental principles a great conflict is rising, which will eventually engulf the whole world. These are not mere academic questions, either, but are such as vitally affect the immediate future of society and the eternal future of every human soul. It therefore behooves us all to do some sound and serious thinking on these issues.

ARE PROTESTANTS TRUE TO PROTESTANTISM?

It is of paramount importance that Protestantism approach the impending conflict with absolute fidelity and unswerving loyalty to its principles we have noted in the foregoing paragraphs. Any deviation therefrom is a compromise with Catholicism; and in this struggle compromise is fatal. Are there any signs that Protestantism is deserting its historic foundations?

On the principle of the Bible as the supreme authority in religion, we fear that Protestantism in many quarters is proving traitor. For four hundred years the belief of Protestantism on this point has been best expressed in the noble protest of the princes at Spires, when they said:

"There is no sure doctrine but such as is conformable to the Word of God; that the Lord forbids the teaching of any other doctrine; that each text of the Holy Scriptures ought to be explained by other and clearer texts; that this holy book is, in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness: we are resolved, with the grace of God, to maintain the pure and exclusive preaching of his only Word, such as it is contained in the biblical books of the Old and New Testament, without adding anything thereto that may be contrary to it. This Word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all the human vanities that are set up against it shall fall before the face of God." [1]

Practically all the creeds and statements of belief of the various Protestant denominations have some such epitome of the foregoing as this:

[1] History of the Reformation," J. H. Merle d'Aubigné, Oliver & Boyd, Edinburgh, 1846, vol. 4, p. 75.

"Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith." [2]

THE BIBLE THE ANTIDOTE AGAINST CATHOLICISM

Now there could be no such thing as Roman Catholicism in the world if every one believed in the teachings of the Bible as the revelation of God's will to mankind. Every doctrine of Catholicism that differentiates it from Protestantism is derived from the tradition of the Church, not from the Bible. If the 300,000,000 Catholics the world over were to accept the Bible as the sole and supreme authority in religion to-day, there would be no Papacy to-morrow. The Bible and true Protestantism, then, are inseparable and indissoluble. Wherever you find a genuine Protestant, you will find a man who takes nothing but the teachings of the Bible as his textbook in the religion of Jesus Christ.

Roman Catholicism, on the other hand, puts its supreme faith in the utterances of the popes and councils and the teachings of the fathers of the Church, all of which is termed "tradition." Here are two terse and official statements of the Catholic position:

"The doctrines of the Catholic Church are entirely independent of Holy Scripture." [3]

"Like two sacred rivers flowing from Paradise, the Bible and divine tradition contain the word of God, the precious gems of revealed truths. Though these two divine streams are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still, of the two, tradition is to us more clear and safe." [4]

In other words, Catholicism places human tradition above God's word, and sets the Church up as the interpreter of the Scriptures.

PROTESTANTS TAKING SAME POSITION AS CATHOLICS

But isn't that exactly what "modernist" Protestantism is doing to-day? Of recent times Protestantism in many parts has accepted the theological inferences of the evolutionary theory,

[2] The Sixth Article of the Thirty-Nine Articles of Religion of the Church of England, "The Creeds of the Evangelical Protestant Churches," Philip Schaff, page 489.
[3] "Familiar Explanation of Catholic Doctrine," Rev. M. Muller, page 151.
[4] "Catholic Belief," Joseph Faà di Bruno, page 45.

and has allowed the opinions of the so-called "higher critics" and "modernists" to replace many of the fundamental doctrines of evangelical Protestantism. To do this, it has been necessary to set aside the word of God as an inerrant teacher, and to take the position that the Bible is mistaken in its science, history, etc., and that the "great men" of our day know more about many of these things than the Bible does, and hence their teachings are to be given first place in modern thought. All this means but one thing, that Protestantism is elevating human authority above the authority of God's word; this is the cardinal principle of Roman Catholicism.

That Protestantism which repudiates the inspiration and authority of the Scriptures and gives first place to the conclusions of human reason and the deductions of human science is Protestant in name only, and is in principle removed scarcely a short step from the basis of Roman Catholicism. The fundamental error of both is that they substitute the human for the divine. Of all such God says, "In vain they do worship Me, teaching for doctrines the commandments of men." Matthew 15:9.

What essential difference is there between accepting the word of a Catholic pope and the word of some Protestant pope in a theological seminary, who teaches contrary to the Bible? What difference is there between taking the *ipse dixit* of the Council of Trent and that of the American Association for the Advancement of Science on matters of religion? Wnat difference is there between bowing to the opinion of the college of cardinals and that of a "congress of liberal Protestant clergymen"? What difference is there between apotheosizing a man on the Tiber and making a god out of a "scientist" who finds an old bone and declares that it proves man's simian ancestry? If we are going to reject God's word for human authority, why is not the dictum of a Leo XIII or a Pius XI as good as anybody's?

MODERNISM GREATLY AIDING CATHOLICISM

Now we well know that "liberal Protestants" will scorn our deductions, but nevertheless we affirm that the tenets of "modernism," which are destroying the faith of millions in the Bible, are preparing the way for large accessions and power to the Papacy. As one writer has observed:

"A day of great intellectual darkness has been shown to be favorable to the success of the papacy. It will yet be demonstrated that a day of great intellectual light is equally favorable for its success. In past ages, when men were without God's word, and without the knowledge of the truth, their eyes were blindfolded, and thousands were ensnared, not seeing the net spread for their feet. In this generation there are many whose eyes become dazzled by the glare of human speculations, 'science falsely so-called;' they discern not the net, and walk into it as readily as if blindfolded. . . . When . . . men exalt their own theories above the word of God, then intelligence can accomplish greater harm than ignorance. Thus the false science of the present day, which undermines faith in the Bible, will prove as successful in preparing the way for the acceptance of the papacy, with its pleasing forms, as did the withholding of knowledge in opening the way for its aggrandizement in the Dark Ages." [5]

Therefore how challenging the present crisis is to all sincere Protestants! We need now, even more than in Martin Luther's day, to declare the supremacy of God's word, and to call men back to a belief in the teachings of the Bible rather than in human opinion. We need to reëstablish faith upon the impregnable rock of Scripture rather than upon the shifting sands of the human mind. On this score, Protestantism needs a Reformation to-day as much as did the Catholic Church in the sixteenth century! With our forefathers of Spires, let us resolve "with the grace of God, to maintain the pure and exclusive preaching of his only Word, such as it is contained in the Biblical books of the Old and New Testament, without adding anything thereto that may be contrary to it."

WHERE PROTESTANTS FOLLOW CATHOLIC TRADITION

Not only are many Protestants to-day deserting the Bible for human authority, but the great majority of Protestants, ever since the time of Luther, have in practice accepted one outstanding institution of Roman Catholic tradition. For centuries Catholics have pointed out the inconsistency of those Protestants who with one breath fiercely denounce papal tradition and with the next blandly avow allegiance to a darling offspring of that tradition. Over and over again have they openly twitted Protestants on this point. Yet, strange to say, most Protestants keep right on with this inconsistent and indefensible practice.

[5] "The Great Controversy," E. G. White, pages 572, 573.

But you will ask, What is this creation of Catholic tradition that Protestants adhere to?

It is the observance of Sunday as the weekly rest day instead of the only Sabbath God and the Bible recognize,—the seventh day of the week.

You immediately rejoin, "I did not know the Catholic Church has had anything to do with Sunday."

WHAT CATHOLICS THEMSELVES SAY

If you are unacquainted with this historical fact, let us cite you to some Catholic authorities on this point. Here is what the greatest figure American Catholicism ever produced, Cardinal Gibbons, Archbishop of Baltimore, has said:

"The Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practice. Not to mention other examples, is not every Christian obliged to sanctify Sunday and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."[6]

In one of the standard catechisms of the Catholic Church we find this teaching couched in ironical terms respecting Protestants and their observance of the first day of the week:

"*Q.*—When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith,—do they find this permission clearly laid down in the Sacred Volume?

"*A.*—On the contrary, they have only the authority of tradition for this practise. In profaning Saturday, they violate one of God's commandments, which he has never clearly abrogated,—'Remember thou keep holy the Sabbath day.'

"*Q.*—Is the observance of Sunday, as the day of rest, a matter clearly laid down in Scripture?

"*A.*—It certainly is not; and yet all Protestants consider the observance of this particular day as essentially necessary to salvation. To say, we observe the Sunday, because Christ rose from the dead on that day, is

[6] "The Faith of Our Fathers," 76th edition, p. 86.

to say we act without warrant of Scripture; and we might as well say that we should rest on Thursday because Christ ascended to heaven on that day, and rested in reality from the work of redemption." [7]

Declaring truthfully that Sunday is a creation of the Catholic Church, another papal writer says Protestants contradict themselves by observing it:

"*Q.*—How prove you that the Church hath power to command feasts and holy days?

"*A.*—By the very act of changing the Sabbath into *Sunday*, which Protestants allow of; and therefore they fondly contradict themselves, by keeping *Sunday* strictly, and breaking most other feasts commanded by the same Church.

"*Q.*—How prove you that?

"*A.*—Because by keeping *Sunday*, they acknowledge the Church's power to ordain feasts, and to command them under sin: and by not keeping the rest by her commanded, they again deny, in fact, the same power." [8]

"TOO STRONGLY INTRENCHED"

But you may ask, Why did not Luther and the other Protestant Reformers break away from this custom as they did from other papal errors?

We will allow a Catholic writer to answer this question:

"The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. . . . The Protestant world at its birth [in the Reformation of the sixteenth century] found the Christian Sabbath too strongly intrenched to run counter to its existence; it was therefore placed under the necessity of acquiescing in the arrangement, thus implying the church's right to change the day, for over three hundred years. The Christian Sabbath is therefore to this day the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world." [9]

[7] "A Doctrinal Catechism," by Stephen Keenan (Imprimatur of Cardinal McCloskey), page 352. [8] "An Abridgment of the Christian Doctrine," composed by Rev. Henry Tuberville (Catholic), page 58.

[9] "The Catholic Mirror," Sept. 23, 1893. This was Cardinal Gibbons' official journal. It since has been succeeded by the "Catholic Review." The foregoing is quoted from one article in a series of four under the general heading: "The Christian Sabbath: the Genuine Offspring of the Union of the Holy Spirit and the Catholic Church His Spouse. The Claims of Protestantism to Any Part Therein Proved to be Groundless, Self-Contradictory, and Suicidal."

TRAJAN'S COLUMN, ROME

Originally this column had a statue of the emperor Trajan surmounting it; but one of the medieval popes demounted Trajan, and put a statue of St. Peter in his stead. In many respects papal Rome is built upon pagan and Imperial Rome.

In another issue of the same periodical we find this challenging declaration:

"It is impossible to find in the New Testament the slightest interference by the Saviour, or his apostles, with the original Sabbath, but, on the contrary, an entire acquiescence in the original arrangement; nay, a *plenary indorsement* by him, whilst living; and an unvaried, active participation *in the keeping of that day and no other by the apostles*, for thirty years after his death, as the Acts of the Apostles have abundantly testified to us. Hence, the conclusion is inevitable; viz., that of those who follow the Bible as their guide, the Israelites and Seventh-day Adventists have the exclusive weight of evidence on their side, whilst the Biblical Protestant has not a word in self-defense for his substitution of Sunday for Saturday." [10]

[10] Id., Sept. 9, 1893.

SIXTEEN BIBLE TEXTS YOU CAN'T FIND

The Catholic Church is absolutely right in declaring that Sunday observance is extra-Biblical. You may read your Bible through from Genesis 1:1 to Revelation 22:21, but you will not find one text that says the Sabbath was ever changed from the seventh day to the first, or one text where the first day of the week is ever called a holy day, or one text where we are told to keep the first day of the week, or one text that says that Jesus ever kept the first day as a Sabbath, or one text where the first day of the week is ever given a sacred title, or one text that tells us to keep the first day in honor of the resurrection of Christ, or one text that affirms that any of the apostles ever kept the first day as a Sabbath, or one text from any of their writings that authorizes its observance, or one text that gives any instruction as to how the first day of the week should be observed as a day of rest, or one text where it says that it was the established custom of the early Christian church to meet on that day, or one text where we are told not to work on the first day of the week, or one text where the apostles taught their converts to keep Sunday instead of the Sabbath, or one text teaching that the first day was ever appointed as "the Lord's day," or one text that says the seventh day is not now God's holy rest day, or one text that says the seventh-day Sabbath has been abolished, or one text that releases us from observing the seventh-day Sabbath as a memorial of creation.

Sunday observance has recognition of neither God nor the Bible, but only the sanction of custom first established by the apostasy which later became the Roman Catholic Church.

WHAT DO YOU SAY TO THIS?

To every true Protestant who up to this time may have been following the Catholic Church unwittingly in this matter of Sunday observance, we are sure the following citation from a Catholic source will prove a challenge to line up in all points with pure Protestantism:

"I am going to propose a very plain and serious question, to which I would entreat all who profess to follow 'the Bible, and the Bible only,' to give their most earnest attention. It is this: Why do you not keep holy the Sabbath day?

"The command of Almighty God stands clearly written in the Bible in these words: 'Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.' Ex. 20: 8, 9. Such being God's command, then, I ask again, Why do you not obey it? Why do you not keep holy the Sabbath day?

"You will answer me, perhaps, that you *do* keep holy the Sabbath day; for that you abstain from all worldly business, and diligently go to church, and say your prayers, and read your Bible at home, every Sunday of your lives.

"But *Sunday is not the Sabbath day;* Sunday is the *first* day of the week; the Sabbath day was the *seventh* day of the week. Almighty God did not give a commandment that men should keep holy *one day in seven;* but he named his own day, and said distinctly, Thou shalt keep holy the *seventh day;* and he assigned a reason for choosing this day rather than any other,—a reason which belongs only to the seventh day of the week, and cannot be applied to the rest. He says, 'For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; *wherefore* the Lord blessed the Sabbath day, and hallowed it.'

"Almighty God ordered that all men should rest from their labor on the seventh day, because he too had rested on that day; he did not rest on Sunday, but on Saturday. On Sunday, which is the first day of the week, he *began* the work of creation, he did not finish it; it was on Saturday that he *ended* his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.' Gen. 2: 2, 3. Nothing can be more plain and easy to be understood than all this, and there is nobody who attempts to deny it; it is acknowledged by everybody that the day which Almighty God appointed to be kept holy was Saturday, not Sunday. Why do you, then, keep holy the Sunday, and not the Saturday?

"CHANGED! BUT BY WHOM!"

"You tell me that Saturday was the *Jewish* Sabbath, but that the *Christian* Sabbath has been changed to Sunday. Changed! but by whom! Who has authority to change an express command of Almighty God? When God has spoken, and said, Thou shalt keep holy the seventh day, who shall dare to say, Nay, thou mayest work, and do all manner of worldly business on the seventh day; but thou shalt keep holy the first day in its stead? This is the most important question, which I know not how you can answer.

"You are a Protestant, and you profess to go by the Bible, and the Bible only; and yet in so important a matter as the observance of one day

in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day is one of the ten commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible, and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered, or, at least, from which you may confidently infer that it was the will of God that Christians should make that change in its observance which you have made.

"The present generation of Protestants keep Sunday holy instead of Saturday, because they received it as a part of the Christian religion from the last generation, and that generation received it from the generation before, and so on backward from one generation to another, by a continual succession, until we come to the time of the (so called) Reformation, when it so happened that those who conducted the change of religion in this country, left this particular portion of Catholic faith and practice untouched. . . .

ACTING ON A CATHOLIC PRINCIPLE

"Now mind, in all this you would greatly misunderstand me if you supposed I was quarreling with you for acting in this manner on a true and right principle,—in other words, a Catholic principle, viz., the acceptance, without hesitation, of that which has been handed down to you by an unbroken tradition. . . . What I do quarrel with you for is, not your inconsistency in occasionally acting on a true principle, but your adoption, as a general rule, of a false one. You keep the Sunday, and not the Saturday; and you do so rightly; for this was the practice of all Christians when Protestantism began; but you have abandoned other Catholic observances, which were equally universal at that day, preferring the novelties introduced by the men who invented Protestantism to the unvarying tradition of above fifteen hundred years.

"We blame you, not for making Sunday your weekly holiday, instead of Saturday, but for rejecting tradition, which is the only safe and clear rule by which this observance can be justified. In outward act, we do the same as yourselves in this matter; we, too, no longer observe the ancient Sabbath, but Sunday, in its stead; but then there is this important difference between us, that we do not pretend, as you do, to derive our authority for so doing from a *book;* but we derive it from a *living teacher,* and that teacher is the church. . . .

"We Catholics, then, have precisely the same authority for keeping Sunday holy, instead of Saturday, as we have for every other article of our creed, namely, the authority of 'the church of the living God, the pillar

and ground of the truth' (1 Tim. 3:15); whereas, you who are Protestants have really no authority for it whatever; for there is no authority for it in the Bible, and you will not allow that there *can* be authority for it anywhere else." [11]

NOT SINCE DAYS OF GOLIATH

Than this statement we know of nothing more challenging since the day when Goliath of Philistia paced back and forth in the Valley of Elah hurling defiance at the hosts of Israel. Surely, it is high time for Protestantism to turn away from the Sunday institution, which is naught but pagan and apostate in origin, and by whose observance Protestants give comfort to the enemy and lend plausibility to the papal claim that tradition is to be accepted above God's word. The institution of Sunday observance, says a great Baptist writer, "comes branded with the mark of paganism, and christened with the name of the sun god, when adopted and sanctioned by the papal apostasy, and bequeathed as a sacred legacy to Protestantism!" [12] Let us rid Protestantism of every vestige of papal apostasy and tradition.

"The Bible, I say, *the Bible only, is the religion of Protestants!"* is the immortal statement of Chillingworth.[13] Let Protestants to a man line up with all its precepts, and every error of the Papacy will be rendered powerless.

[11] "Library of Christian Doctrine: Why Don't You Keep Holy the Sabbath Day?" pages 3, 4. Published by Burns and Oates, London.

[12] Dr. Edward T. Hiscox, author of "The Baptist Manual," in a paper read before a New York Ministers' Conference, Nov. 13, 1893.

[13] "The Religion of Protestants a Safe Way to Salvation," page 463.

(If any reader is interested in a full exposition of the Sabbath question, both in its historical and its Biblical aspects, the following authoritative volumes will be of great help: "History of the Sabbath" ($1.50, postpaid); "From Sabbath to Sunday" (25 cents); "The Christian Sabbath" (25 cents); "The Marked Bible" (25 cents); "The Lord's Day, the Test of the Ages" (10 cents). These may be obtained from the publishers of this book, who will be glad to answer any queries you may have concerning any of these publications.)

CHAPTER XII

An Appeal to Catholics

AS THE six thousand years of sin, conflict, and woe in this old world are about to be forever ended by the second coming of Jesus Christ, the prophet John declares a voice from heaven will call out in divine tones to the millions of this earth who are a part of the great Roman Catholic system, "Come out of her, My people." [1]

Upon this Scriptural statement we would make two observations: First, God recognizes the fact that within the fold of the Roman Church are many true-hearted souls who eventually will be a part of the multitudes redeemed from every nation, kindred, tongue, and people. He calls them "*My* people." Second, before the culmination of earthly history large numbers of the sincere Christians now following the Pontiff of Rome will make a mighty exodus from Roman Catholicism, and a repetition of the miracle of Pentecost will be experienced.

What are the factors that, some nearing day, will cause this exodus from the Roman Church?

WHY CATHOLICS WILL "COME OUT"

Many thousands of Catholics will come to realize that the spirit of the Papacy is not in conformity with the spirit of Jesus Christ. The Master said, "If any man hear My words, and believe not, I judge him not." [2] Into the life of Jesus upon earth there never entered the spirit of intolerance and compulsion that is characteristic of the Papacy. He invited all to follow Him, to take His yoke, to become His disciples; but when He was refused and repulsed, He turned away, not with anathemas upon those who dissented from Him, but with tears in His eyes and a heart filled with compassion for those who rejected Him. As the days go by, the intolerant spirit of the Roman Church will stand out in clearer and more unfavorable contrast to the gospel of Christ, which is based upon freedom of choice and noncompulsion in the things of religion. Many now within the Roman fold will sense this disparity, and will choose to follow Christ rather than a

[1] Revelation 18:4.

[2] John 12:47.

THE FAMOUS STATUE OF PETER

This is the famous statue of St. Peter to the right of the high altar in St. Peter's Cathedral, Rome. It is said by some antiquarians that the metal for this statue was obtained by recasting the statue of the pagan god Jupiter. An indulgence of 300 days is granted those who kiss the large toe on the right foot of this statue.

pope who places under interdict and damnation those who will not follow him. The tenderness, the winsomeness, and the love of the Master will win where papal intolerance and force will lose out.

Furthermore, multitudes will soon come to an appreciation of the beautiful simplicity of the religion of Jesus Christ in contrast to the pomp of Catholicism. Christ asked for no episcopal throne canopied with crimson velvet and royal purple. Sitting among the lowly on the mountain side, He said, "Blessed are the poor in spirit: for their's is the kingdom of heaven;" "Blessed are the meek: for they shall inherit the earth." [3] He aborted every tendency of His followers to raise Him to lordship or kingly position, declaring, "I am among you as he that serveth." [4] He charged His disciples, "The kings of the Gentiles exercise lordship over them; . . . but ye shall not be so." [5] This humble and unassuming attitude on the part of Christ will be seen to be the antithesis of that of the Pope, the cardinals, and all those who rule the Papacy.

FORMALISM CAN NOT SATISFY

Roman Catholicism is an endless round of forms and ceremonies, of the doing of penances and the gaining of indulgences; of the worship of the saints and relics; of the repetitive saying of prayers and the thumbing of beads and rosaries; of the observance of scores of holy days and festivals. In the trying times to come, these will not bring soul satisfaction to many, and they will seek the simple worship of God and the living heart service of the Master who died for them. It is ever the temptation of religious systems to drift into formalism, but formalism can not long satisfy the desire of the human heart for simple and direct access to God. Jesus said, "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him." [6] And these will heed the call, "Come out of her, My people."

Again, the time is approaching when many of those now Catholics will no longer acknowledge "the primacy of Peter" and "the vicegerency of the Pope." The claim that Christ ordained Peter and his successors to rule the church will be seen to be fallacious,

[3] Matthew 5:3, 5. [4] Luke 22:27. [5] Luke 22:25, 26. [6] John 4:23.

and the claim that the Pope takes the place of God Almighty on earth will be seen to be baseless. The eternal verity of Paul's declaration, "Other foundation can no man lay than that is laid, which is Jesus Christ," [7] will be acknowledged. It will be seen that the church is "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone," [8] rather than upon the erring and human Peter, who, instead of presumptuously claiming the chief position in the church, as those who say they are his successors have claimed, declared that there is laid "in Zion a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded." [9] True-hearted Christians within the Roman Church will some day sense the fact that the Pope and the hierarchy are but human beings prone to error and sin like the rest of us, and they will feel the need of a divine sovereign, a divine head to the church, even Jesus Christ Himself, "the author and finisher of our faith." In that day they will also see the insufficiency and the inefficacy of a mediatory system of priests, saints, and the virgin Mary, and they will cry out after the "one Mediator between God and men, the Man Christ Jesus." [10] They will lay hold upon Jesus, not through a penumbra of human and priestly interposition, but as "a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man." [11]

THE SUPREME AUTHORITY OF THE SCRIPTURES

Furthermore, they will come to appreciate the fact that the Bible is the supreme authority for the Christian in all matters pertaining to doctrine, faith, and practice. It will be realized that the Scriptures contain a revelation of God's will sufficient for human needs without "tradition" being added thereto and, in many cases, superseding the Bible. It will be remembered that Christ rejected all the tradition and human interpretation of His day, and appealed directly and solely to the Scriptures as the norm in religion. All who take His name will do likewise. The Bible will stand forth in all its glory as the supreme guide for the Christian, and when those who are now Catholics, aided by the

[7] 1 Corinthians 3:11. [8] Ephesians 2:20. [9] 1 Peter 2:6. [10] 1 Timothy 2:5. [11] Hebrews 8:1, 2, A.R.V.

Spirit of God, delve into its pages unspoiled by the interpolations of the Church, the errors to which they now unwittingly subscribe will no longer hold them, and they will step out into the fullness of primitive and unadulterated Christianity. They will see that the Bible is naught but a revelation of a Person, and that Person is Jesus Christ, the Saviour and Redeemer of men, who alone can grant forgiveness to the sinner and peace and assurance to troubled hearts.

The world to-day is in the closing hours of a great controversy between Christ and Satan, between truth and error, which has raged in the universe for millenniums. In this conflict there is no neutral zone and no noncombatants. Every man, woman, and child must soon make a decision whether he will follow the God of hosts to eternal life and everlasting salvation or human devisings and traditions to certain destruction. The dilemma presented is the commandments and will of God on the one side, and, on the other, the commandments and doctrines of men.

WE MUST HASTEN

In such a crisis, we must not long delay our decision. We must hasten the preparation of our souls for the manifestation of the Son of God in the clouds of heaven. We must make sure the perfection of a Christlike character that will meet every test of the judgment day. We must make certain that we are on the side of truth, for only truth shall abide in the day when God shall cleanse the world by fire prior to creating new heavens and a new earth wherein righteousness shall dwell.

To-day is none too early, dear reader, be you Catholic or Protestant, to take an inventory of your relation to Jesus Christ and to conform in every particular to truth as revealed to men in His word, for the day is near when "every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." [12]

[12] 1 Corinthians 3:13.

World Conditions

As revealed by God to His prophets and recorded for the last days in the books of Daniel and the Revelation

The book, "Thoughts on Daniel and the Revelation," by Uriah Smith, is a verse-by-verse study of these two most important books of the Bible. There are no other books in the Bible that throw so much light on the strange perplexing con-
diti rlds
to-d he-
cies ful-
fille is
b
(

262.13 18783
B171p
AUTHOR
Baker, Alonzo L
TITLE
The pope king again.

262.13 18783
B171p

THE MASTER'S COLLEGE
POWELL LIBRARY
SANTA CLARITA, CA 91321

THE MASTER'S COLLEGE
MAIN
262.13 B171p
Baker, Alonzo Lafay/The Pope king again
3 3540 00002 8695

We heartily approve the poet Coleridge when he said, "Tolerate no belief which you deem false and of injurious tendency, but arraign no believer."